

REFORMED CHURCH MESSENGER

The Owl and the Skeptic

An Owl who had so successfully dominated the mice in his barn, that he felt himself to be a ruling spirit in the universe, by some mischance was out in the open air at noon on a summer day. Dazzled and pained by the light of the Sun, he fluttered home as best he could and thus complained to his mate: "The sun is nature's great mistake; it dries up the delightful little pools, it makes the weeds grow, fills the air with fog, and gives poor farmers the sunstroke. What a pity it can't be done away with. Then we should always have soothing night, so grateful to our eyes." So the beneficent sun, that gives vitality to our planet, ripens our crops, fills our morning and evening skies with glory and holds Earth in its orbit is regarded by the Owl. So is Theism regarded by the Skeptic.

From "St. Stephen's Bulletin."

"How I Love Thy Law"

"Scripture is given of God, and he who reads
Shall find it satisfies his soul's deep needs."
Amen! Amen! yes, we believe, dear Lord!
Henceforth we will obey "Thee and Thy Word."
Forgive our past neglect; pardon the poor
Reception, which we gave Thy Truth before.
We read—we love—we find Thee in the Page,—
O may its meditation now engage
Our captive thoughts, till we shall reach that Land
Where what is dark now we shall understand.
As prophets wrote, not for themselves, but us,
And little knew their message glorious,
In which OUR LORD we see, so, we believe
In glory fullest light shall we receive:
Where now the Page be difficult and dim,
We then shall know how full it is of HIM.

William Olney.

Come Out of the Valley

Come out of the valley, my brother,
And climb to higher ground;
The sun leaves the lowlands early,
And fogs and mists abound.

Your vision is hampered by mountains,
They cut off the blue of the sky,
Shut out the stars that twinkle,
Hide the moon that's riding by.

And your eyes may become nearsighted,
Seeing only the close at hand—
So climb to the heights, my brother,
And view the "Promised Land."

Grace H. Poffenberger.



WHEN A TYPHOON VISITS THE PHILIPPINES
(See article, "New Needs for an Old Book," in this issue)

PHILADELPHIA, MARCH 12, 1931

ONE BOOK A WEEK

JESUS AND PAUL

The books on Christ and the books on Paul come from the presses so continuously that it is impossible for a reviewer to keep up with them even though he reads them for his own enlightenment. But there have been two books recently published which no student of the New Testament can afford to pass by. Perhaps the fact that they propound some rather radical and challenging points of view makes them even more important. They both come from very outstanding American scholars. One is: "Jesus the Son of God" by Professor Benjamin Wisner Bacon, of the Yale Divinity School (Henry Holt and Company), the other is "The Mind of Christ in Paul" by Professor Frank C. Porter of the same school (Scribner's).

"Jesus the Son of God," consists of the Kent Schaffer Memorial Lectures for 1930. This lectureship is to be devoted to the life, character and teachings of Jesus and this is the first course to be delivered. The fact that they are lectures accounts for the fact that although Professor Bacon is one of the two or three really great critical scholars in the New Testament realm and often writes for scholars, these lectures have a lucidity about them that makes them interesting reading for the thoughtful layman as well as for the scholar.

There are three lectures in the book, as follows: "What the Eye Saw"; "What the Ear Heard"; and "What Entered Into the Heart of Man." The first lecture is based on the Petrine tradition as found in Mark—the Jesus the eye saw. The second source is the gospels of Matthew and Luke

—what the ear heard. The third source is, of course, the Gospel of John. In Mark's gospel Jesus is presented as the "Messenger of the divine wisdom, God's spirit that pleads with erring men for their redemption." The second source presents Jesus as the Son of God, although Dr. Bacon dismisses certain texts as unauthentic where Jesus makes the claim in its extreme form. But after all has been said, the whole life and teachings of Jesus are so full of Godlikeness that any claim to a special relation with God seems natural enough. In the Fourth Gospel Jesus is presented as the Word made flesh, the incarnation of the eternal, divine spirit. Dr. Bacon admits that these three accounts of Jesus do not harmonize. Well, no three or four biographies ever harmonize. Each writer expresses the characteristics of his subject that appeal to him. Some biographies are interpretations. John's life of Christ is such a book. But Dr. Bacon has made a very unique approach to the life of Jesus in these lectures and the reader will be interested in noting the use he makes of Joan of Arc—evidently quite a heroine of Dr. Bacon's—as illustration and analogy all through the book—the analogy pressed a little too hard, at times, I felt.

In "The Mind of Christ in Paul" Professor Porter has not only endeavored to interpret Christ through Paul, but has, as the sub-title indicates, sought to discover "Light from Paul on Present Problems of Christian Thinking." Paul made himself so one with Jesus, so lived and moved and had his being in Him, so looked at everything through Christ's eyes, so made his

mind "the mind of Christ," that he perfectly understood Jesus. Paul's way is the way for every Christian. Our aim should be to become so "Christed," to use Bushnell's word, that we know Christ through our own experience. So all Christian thinking as well as all thought about Jesus should be the expression of the new man that has been born in us through Christ Jesus. Paul looks at every problem through Christ's eyes and so should we.

Professor Porter thinks that "it is more important to feel with a man like Paul than to think with him." He thinks we have paid too much attention to Paul's theology and not enough to his Christianity. He goes to some length to show that we have emphasized his Christology too much. Paul was not interested in formulating theories about Christ but in personal relation to Him. The words "in Christ" denote a personal relation and are the secret of Christianity.

I am not sure that we can dismiss the Christological element in Paul's epistles, or even the metaphysical element, quite so thoroughly as Professor Porter seems to, but one can be glad that he has re-emphasized for us the meaning of Christ for Paul as the sole source of life and thought. For him to live was to know Christ. The titles of the five chapters show the scope of this interesting book: "Jesus in History"; "Jesus in the Mind of the Christian"; "Thinking About All Things in the Light of Christ"; "Christian Thinking About Christ"; and "The Spirit of Life in Christ Jesus."

Frederick Lynch.

REPORT ON THE STATE OF THE CHURCH, MADE TO THE REVEREND SOMERSET CLASSIS

(Published by Request)

Dear Brethren:

The three charges, Beam, Zion's, Cumberland, and Wilhelm, vacant at the last annual meeting of Classis, now have pastors who are doing faithful work.

We are fortunate in having one charge only, New Centerville, vacant at the present time. It is a fine tribute to the ministry of the Reformed Church, that a pastor of wide experience and distinguished ability is willing to give himself to the upbuilding of this charge, at great personal sacrifice, as soon as the way opens. Frequent and prolonged vacancies are inevitable under the method of settling pastors in charges now in vogue in the Reformed Church. Vacancies are disastrous always. We hope, therefore, that a pastor may be called soon, and that the work of the Kingdom may go forward again in this field. The total membership of Classis shows a small gain over last year. This is due, not to any unusual growth, but to the fact that the Easter accessions were not included in the statistics of last year.

Eleven congregations paid the Apportionment in full, for which they deserve the highest commendation. Twenty-two congregations paid in part, in amounts varying from 8% to 75% of the total asked of them. Five congregations paid nothing, not even their share of the contingent expenses of Classis and Synod. 60% of the total Apportionment of Classis is paid, which is 5% less than the amount paid last year. So long as the benevolences of the Church are insufficient to meet the needs no new work can be undertaken, and no advance can be made. Let us work and pray for more prosperous

times and more sacrificial giving on the part of our pastors and people.

Many things have been achieved and much good work has been done for the Kingdom of our Lord which cannot be recorded by statistical tables and financial reports. In every charge, we are persuaded, pastors, officers, and people have been pursuing their work, preaching, teaching, ministering, serving, and bearing witness with fidelity and devotion. "The fruits of the Spirit are, love, joy, peace, gentleness, meekness, self-control."

That we are living in a period of transition is a trite saying. The discoveries of science and the invention of labor-saving devices are revolutionizing industry and creating the distressing problem of unemployment. Vast economic and political changes are taking place before our eyes. The mass of new knowledge that is being thrust upon us is simply bewildering. The telescope, the microscope, the chemical and physical laboratories are making new discoveries and new revelations almost every day. These things are changing our habits of thought and manner of life. It is not surprising that the complacency of the Church should be disturbed, when the whole world is in a state of flux. The sense of apprehension now prevailing throughout Protestantism is the result of maladjustment to the new conditions of the times.

In the days of our grandfathers the Church had the field largely to itself. Today it has many competitors, the auto, the talkie, the radio, the printed page, and many others. All the forces of their day encouraged them to go to Church. The influences of our day discourage Church attendance. The wonder is not that so few people go to Church, but that so many are loyal. No doubt more people went to Church in those days than go now. They listened to more and longer sermons than

we do. It would be a mistake to conclude that they were therefore more religious than the people of today. The ultimate test of religion is not the number of people who go to Church and listen to sermons, but the purity of the community life through the sanctification of the lives of the individuals who compose it. "By their fruits ye shall know them."

In spite of disturbed conditions, the Church is advancing and winning notable victories. There is more charity, sympathy, kindness, and service to the needy than ever. Never before in the history of the world have there been such widespread and universal efforts to relieve distress during a period of economic depression as we are witnessing now. The Spirit of Jesus Christ is slowly but surely gripping the lives of men and nations and changing them.

Pastors and elders particularly need to heed the admonition of our Lord: "Feed the flock." What the Church needs most of all today is not apologists or critics, but witnesses. Our business as Christians is to bear witness to the truth as it is in Jesus. If we do that faithfully we can safely leave the results in God's hands.

Though the attendance is smaller, statistics less imposing, financial returns decreased, and disquieting rumors more numerous than in former years, it is our conviction that the state of the Church is more hopeful than in any previous period of her history, because: (1) These conditions are awakening us from our feeling of smug contentment, and stirring us to action. (2) There is more good-will, kindness, patience, and tolerance in the world than ever before. (3) We believe in God, Who lives and reigns eternally.

Is it not time to launch out into the deep? God help us!

Respectfully submitted,

B. A. Black.

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EDITORIAL

RELIGION AND THE CAMPUS

Yale graduates who assembled for Alumni Day two weeks ago were greeted with a devastating criticism of the religious situation at their alma mater. "Yale Without Religion" was the large headline on flaming red posters announcing a student publication, in which a scathing attack was made on the religious courses and chapel services in the university. The leading article, by Selden Rodman, a Senior, charged that, unless Professor Wm. Lyon Phelps is preaching, "the average attendance at morning chapel is between 15 and 20 and sometimes as low as 10." He said that the courses in religion and Battell Chapel (the University Church) *no longer have anything to offer the student*, and that "so long as the control of both remains in the hands of the Divinity School, no attempt will be made to bring them into harmony with contemporary ideas." According to Rodman, instruction is traditional and vitiated by bias. He sees a return to humanism and Catholicism and attacks the Protestants, particularly Dr. Fosdick, for their "half-hearted attempts to compromise between science and faith." If the Yale chapel should disappear, he claims, no one besides the undergraduate religious organizations would be aware of any change. To him the situation seems so hopeless that he "can offer no immediate solution." This naturally reminds us of the recent vandalism at Princeton, when a large band of undergraduates attacked and carried away the campus statue of "The Christian Student."

The situation in Russia is not the only one concerning which it is difficult to learn the truth. Opinions certainly are contradictory with regard to the attitude of the college students of our time toward religion. The other evening we heard a prominent pastor in a great city paint a rather gloomy picture of how ideals are fading in our time. In the economic and political realms, as well as in the intellectual, moral and spiritual realms, the lamps are flickering and the lights are going out, he declared. There is a sad decrease of intellectual maturity, and higher education, in the scholarly sense, is becoming a thing of the past in the modern attempt to turn education into money and luxury by using a college as a shortcut to wealth and leisure, which are then thrown away. Moreover it is not the mood of today to stand by lofty ethical convictions. Many are losing

moral courage, and we are breeding a race of moral racketeers.

But the very next day an elder in that same congregation, who is also the President of a large university, took issue with his pastor and gave us the assurance out of his own experience with students in various parts of our country that *true spiritual values were never more truly recognized by American youth of both sexes than they are today*. Moral standards are constantly improving, he maintained, and idealism is of a higher and finer type than ever before. In spite of all clamor to the contrary, he asserted that there is not one-twentieth part the drinking of intoxicants among students which was prevalent a quarter of a century ago. Sex relationships have also improved. He deplored the tendency to criticize our youth and said no reputed golden age of the past contained so much "refined gold" as our own, and *never was there so much hope for genuine Christianity*. But what young folks chiefly lack now is due to *our failure to put before them a basic philosophy of life to uphold their hands*. There is needed a higher, more appealing leadership in the Churches and in the chairs of philosophy and religion, to give them what they need, and to give it in such a winsome and stalwart fashion, so certain, quick and true, that they will gladly yield to it. They do not want an attenuated, anaemic Christianity—they want the real thing!

Having just returned from an inspiring meeting of the Association of Schools, Colleges and Seminaries of our own Church, we were in the mood to credit quite fully this more optimistic view of the contemporary situation on the American campus. Certainly one cannot spend a day with the Presidents and Head Masters of our own institutions of higher learning without sensing how wide awake they are to the problems and needs of our time and how ardently they are devoted to the duty of giving religion its chance by emphasizing spiritual values and magnifying the importance of creating and maintaining a spiritual atmosphere. One feels that they have not only an abiding faith in God, but also a lively faith in the young folks under their charge, and in their disposition to respond to the challenges that are really worth while.

Significantly, too, at the moment of such drastic criticism of conditions at Yale, Dr. E. M. McKee, for four years

Chaplain at the University, has just issued a book, *What Can Students Believe?*, in which he has gathered ten recent sermons delivered in Yale Chapel (138 pages, price \$1.60, R. R. Smith, Inc., N. Y.). Dr. McKee believes these discourses to be a fairly representative cross-section of the ideas which are being put before college congregations. They are by Drs. Sperry, Coffin, Angell, Tittle, Buttrick, Brown, McKee, Wicks, Fosdick and Niebuhr. An examination makes it truly puzzling to understand what the Yale Senior means by saying that "the chapel no longer has anything to offer the student." Dr. McKee asserts that these sermons were all received "with intellectual satisfaction and with varying degrees of genuine moral enthusiasm." We can well believe it. It is possible, however, that the student critic might complain about a lack of sufficient gospel, or the substitution of ethical precept for spiritual food. At any rate, such complaints as that are too frequent and insistent to be ignored.

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A LAWLESS TRAFFIC

In connection with the recent celebration of Washington's birthday, several of the letters of our first President were published which make very interesting reading. One of them, which is peculiarly timely and appropriate at the present juncture in our history, is a letter sent by President Washington, September 15, 1792, to the Secretary of State, Thomas Jefferson, which was taken by a personal carrier from Mount Vernon to Monticello, and which informed Jefferson of the whisky rebellion in Western Pennsylvania, and announced the President's firm resolve to enforce the law. With the letter was a Proclamation which Jefferson was requested to sign. The letter was in part as follows:

"If good is to result from the Proclamation, no time is to be lost in issuing of it, as the opposition to what is called the Excise law in the Western Survey of the District of Pennsylvania is become too open, violent and serious to be longer winked at by Government, without prostrating its authority, and involving the Executive in censurable inattention to the outrages which are threatened.

"I have no doubt but that the measure I am about to take will be severely criticized; but I shall disregard any animadversions upon my conduct when I am called upon by the nature of my office to discharge what I conceive to be a duty: and *none is, in my opinion, more important than to carry the Laws of the United States into effect.* The Secretary of the Treasury, the Secretary of War and the Attorney General concur in the expediency of the Proclamation; as forbearance seems to have produced no other effect than to spread the Evil. With sincere and affectionate regard, I am, &c., &c.,

G. Washington."

To this letter Mr. Jefferson replied: "I am sincerely sorry to learn that such proceedings have taken place; and I hope the Proclamation will lead the persons concerned into a regular line of application which may end either in amendment of the law, if it needs it; or in their conviction that it is right."

It is evident after reading such a communication, that the present occupant of the White House has excellent precedent for the strong position he has taken in upholding the law of the land, and we hope he will be equally successful in quelling the contemporary whisky rebellion. It is a traffic which was lawless when it was licensed and legalized; now that it is an outlaw, we should not expect it to be law-abiding or to recognize the rules of the game. Whether it be Geo. Washington or Herbert Hoover, any Chief Executive who conscientiously tries to enforce the law against the booze business will be subjected to misrepresentation and abuse of the most scurrilous sort. Washington realized that, as his letter shows. And the mud-batteries have been particularly active during the last few hectic years, as we know. Weak-kneed folks are willing, it seems, to give up the fight or to compromise with the enemy, because of the claim that the prohibition of this dangerous traffic cannot be reasonably enforced. God forbid that we should yield to such a mob psychology. Let

every citizen do his own thinking instead of farming out his thinking powers to paid propagandists. The MESSENGER says "Amen" to the recent utterance of a red-blooded American who said:

"I take my citizenship seriously. I protest against any feeling of so-called patriotism that says America is great enough to rule the world but is not big enough to put the liquor fraternity out of business."

* * *

MOUNTAIN-TOP TEMPTATIONS

Mountain-top temptations are still Satan's favorite methods for securing worshipers. The bread urge is strong in human nature, but ambition is stronger. The subtlety of the second temptation lay in the fact that Satan offered to Jesus the very thing that He most desired. As King He had come into a world, under the denomination of the Prince of Darkness, to establish a new kingdom; a spiritual kingdom; His Kingdom. Satan says, "I understand the purpose of your coming, it's a difficult road that lies before you. I will show you an easy way. One stroke, one act and the world is yours."

It was a temptation to resort to worldly means to attain unto a spiritual end. Though physically weak, Jesus was strong enough to realize that the method suggested was false, and the promise made was untrue, and would work ruin instead of success. Therefore, without a thought of compromise, He made a positive declaration that there was One, and only One, Who was worthy of adoration, and that One was the Lord His God.

Satan still uses the same method in tempting us. He still leads us up to the high places of the world, and says, "Look around you. Aren't these things worth having? Do you want them? They are yours if you will fall down and worship me." Do men believe him? Do they listen to him and worship him? Or to make the questions more personal. Do we do these things that he asks us to do?

There is an ambition that is noble and true and altogether worthy, but as soon as ambition urges that unlawful and unrighteous methods shall be used, in order that our ambitions may be satisfied, then we do well to shut our ears to the tempter and the temptation and, like our Savior, remember that it is written, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Lord Bacon tells us that "The desire of power in excess caused man to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess, neither can angel or man come in danger by it." Shakespeare puts these words in the mouth of Cardinal Wolsey. "Mark but my fall, and that that ruined me, Cromwell. I charge thee, fling away ambition. By that sin, fell the angels; how can man then, the image of his Maker, hope to win by it."

Ambition, wrongly employed, has caused the downfall of many nations and has wrought ruin in the lives of multitudes of men. Ambition to rule, to have power to do, to have and to hold riches and things of this world, that we may receive the adoration of men, is so much false desire, accentuated and held before us by the same tempter, who met our Saviour in the wilderness, and at the same time met with his signal defeat.

A. M. S.

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CAMPS AND THE BOARD OF CHRISTIAN EDUCATION

That our Church as a whole has been becoming more deeply conscious in recent years of the need for an adequate program of leadership training goes without saying. Indeed the Churches have been awakening to the realization that if Christian Education is to be forwarded, the place to begin is in the training and developing of the right type of leadership among our youth. Although our interest as a denomination in leadership training is not altogether unique, we have reason to feel gratified that our Church is so keenly alive to its great value that General Synod deemed it important to set up in the Board's merger plan a Department of Leadership Training, which is expected to func-

tion on a par with the other two departments of the Board's work.

Leadership training can be effectually forwarded in various ways. The educational institutions of the Church have no little responsibility in assisting in this particular. The local Church too must do its share. In addition to these, summer schools and leadership training camps must be expected to carry their responsibility. That our summer schools and leadership training camps are destined increasingly to occupy an important place in the training of leaders for the local Church is quite apparent from the excellent results that have already been achieved. Realizing the effectiveness of these camps in developing the youth of our Church, the Board of Christian Education stands ready to do all it can in furnishing leadership, inspiration and intelligent direction in advancing the training program.

It is not the desire of the Board of Christian Education, which is a Board of the entire Church, to devote its effort and energies to the forwarding of this program in some of the Synods to the exclusion of the others. The Board is eager to have a unified camp program in each one of our Synods. The kind of thing which the Board is now doing in co-operation with Eastern Synod, in promoting the summer training programs at Camp Mensch Mill, ought to be duplicated in many sections of the Church, and some day doubtless will be.

It is essential to an adequate camp leadership training program that there be unity of aim and direction. This can be achieved only as the work heads up in a unified plan for the Church as a whole. It was undoubtedly the realization of this fact that prompted the General Synod to entrust the guidance and direction of the training of leaders in our Church to the Board of Christian Education. The Board stands ready to do all it can in co-operation with the Synods of the Church to advance this program, and endorses heartily and enthusiastically what is being done by some of the Synods in respect to leadership training.

Camp life makes a special appeal to young people. If boys and girls and young men and young women, at the time of their lives when they are exceedingly impressionable, can be persuaded to attend leadership training camps, there is no doubt that the camp enterprise will prove to be an incalculable influence for good on the youth of the Church. We trust that the day will speedily come when in every section of our Church we shall have leadership training camps, multiplying their influence year after year in the hearts and lives of our young people, and playing no small part in developing an enlightened leadership.

—HENRY I. STAHR, D.D.

* * *

THE SETTLED LIFE

In the fifteenth chapter of John we have a striking picture of the mutual love and consolation existing between Christ and His disciples. It is a beautiful relationship because it is individual. I once heard Dr. Henry Howard say, "Religion is the mutual relation that exist between a personal God and a personal being." Christ says, "Abide in Me;" and when I answer that appeal I know I am living the settled Christian life.

Christ fills my life with *gladness*. "The Kingdom of God," says Paul out of his personal relationship with Jesus, "is righteousness and peace and joy in the Holy Ghost." If I am unrighteous, and if I am without peace and joy, I am not abiding in Him.

Christ fills my life with *strength*. "I can do all things through Christ Who strengthens me," is Paul's experience. If I am weak and unable to live the Christ-like life and to do the Master's work, I am not living in Him. He alone is my strength; without Him I can do nothing.

Christ gives me *courage* to stand for truth and right. People are morally adrift today. The immodesty of the day; the prevalence of divorce; the increase of crime; the ever cheapening value of a human life; the fickle language and shady stories, even of many of the officials and mem-

bers of the Church—these are but a few of the signs of the times. If I am going with the crowd and keeping silent before such awful conditions, I am not dwelling in Him.

Jesus calls us to a settled life in Him. Remember, it rests only on a personal faith in Christ as the personal Saviour. Let us make Him our home. Help us, our Father, to attain this personal abiding fellowship with our Redeemer.

—ARTHUR Y. HOLTER.

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POLITICIAN, PRIEST AND PROPHET

Our editorial confrere, Dr. J. E. Clarke, presents most interestingly in *The Presbyterian Advance* the agreement of a class which recently discussed the moral and religious progress of the race, to the effect that mankind has always had three outstanding types of leadership, which were personalized under the three words, Politician, Priest, and Prophet. The characteristics of these types of leadership were described in this alliterative style: "The politician is a promoter of programs; the priest is a preserver of precedents; the prophet is a pioneer of progress."

This is an analysis worthy of serious study. Each of these groups has made and continues to make a real contribution to the common good. In varying degrees, as Dr. Clarke says, all three types of leadership may be, and often are, found in the same individual; but as a rule one of these becomes primary and predominant in every man. The "politician" may have a bad name in current discussion, but in essence the word represents the man who is "devoted to some program, scheme or system—some external arrangement of government by which human problems are sought to be solved and human welfare furthered." This is often of real value, for the adoption of wise policies helps. History proves, however, that this is not enough, for the most perfect programs fail of themselves to improve the social order. The priestly function has been mostly to "resist change and conserve the moral and spiritual gains of the past." Because "all true progress is built on foundations already laid," this disposition to preserve the status quo has been a contribution of genuine value. Unfortunately the priestly temper "tends to make of conservation an end in itself; to demand conformity; to insist that there can be nothing better than of old." Thus it has often blocked progress. Dr. Clarke adds that it is not wholesome for either Church or State when this type of leadership is in control.

The prophet is a seer, a spokesman for God, an idealist who hitches his wagon to a star. Urged on by a divine discontent with present attainments, forgetting the things that are behind and stretching forward to the things that are before, the man with the tomorrow mind presses on toward the mark for the prize of our high calling in Christ Jesus. Because the prophet dares to pioneer in the moral and spiritual realm, he has contributed most to the progress of mankind. We need in our world honest politicians, builders of worthwhile programs and policies; we need devoted priests, who will help us to prove all things and hold fast that which is good; but even more we need brave and obedient prophets, who see God face to face and think His thoughts after Him, and who proclaim, in season and out of season, the religion of the heart. The prophet as a pioneer of progress will inevitably suffer opposition, misunderstanding, abuse and persecution; perhaps he will be stoned or crucified. But he has always been, and ever will be, the greatest benefactor of the race.

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RUM AND SPINACH

Obviously it is not wise to take the comments of Britishers on Prohibition too seriously. We have heard a number of them expose their ignorance on this question in an abysmal fashion. Even some of their wisest men seem utterly unable to grasp the significance or the implications of this

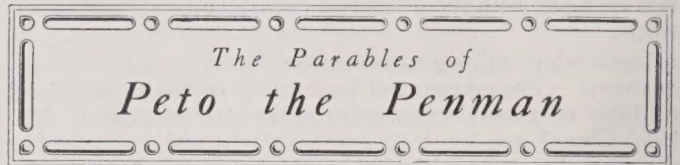
great social movement, this high adventure for the common good.

It was a pleasure to see in the *Christian Leader* the frank and forcible comment of Dr. Frank Oliver Hall on a recent British criticism. Dr. Hall says: "G. K. Chesterton, just now on a profitable visit to the United States, innocently inquires: 'Is it not possible you will next prohibit spinach?' Certainly; just as soon as Mr. Chesterton will prove that as a result of an overdose of spinach a man recently cut his wife's throat; that another, drunk on spinach, drove his automobile on to a children's playground and killed and maimed many little boys and girls; as soon as he can show that a certain man named Booth once fortified his cruel passion and dulled his moral sense by eating spinach, so that he could assassinate a noble President of the United States; as soon as the sometimes rational and occasionally witty G. K. Chesterton admits that by devouring spinach he is made to talk like a fool, we will start a movement to prohibit the cultivation, importation and sale of spinach."

* * *

"CONTEMPORARY PREACHING"

Has preaching in recent years been too apologetic, too much on the defensive? And is there discernible now a turning movement that marks a change from the dulcet tones of the flute to the ringing notes of the trumpet? Here is a volume which indicates that this is true. Edited by Dr. G. Bromley Oxman, President of DePauw University, it contains 13 lectures delivered before the Boston University School of Theology last October (*Contemporary Preaching—a Study in Trends*, 256 pp., \$2.00. The Abingdon Press). Of the distinguished lecturers, 8 are Methodists (Bishop Edgar Blake, Halford E. Luccock, Dan B. Brummitt, Wm. L. Stidger, Louis C. Wright, Fred Winslow Adams, Albert E. Day, and Stanley High). The remaining lectures are by Carl Wallace Petty, Raymond Calkins, James Gordon Gilkey, Charles Clayton Morrison and Elwood Rowsey. The clear recognition that "the attacker is spiritually superior to the defender," and the robust plea for a "positive thrust" by pulpit spokesmen makes this study in trends unusually valuable. We hope its diagnosis of the contemporary situation is justified. All of these lectures seem to us stimulating; the book would be worth having for the first and last lectures alone.



THE PARABLE OF WHEN IS A JOKE A JOKE?

A prophet complained that his life is lived amidst gloom. He had conducted 80 funerals in one year, to say naught of the sick rooms he had lived in most of the time.

We asked him how fresh his 81st sermon would be, to which he replied, "That depends on the Freundschaft." We all laughed, for his retort seemed to be a fine example of epigrammatic repartee. But, really, just what did he mean?

The Relationship determines almost everything about a Funeral, except the things that lie in the field ruled by the Modern Mortician. The Freundschaft elects to sit upstairs or downstairs; they will have flowers or no flowers. They insist upon "a very short talk, you know!" They tell you not to mention the departed in anything that is said. They pick the hymns or rule that there shall be no singing. They weep copiously or master their emotions stolidly or politely, if there is a distinction between these two adverbs. Of course, everything depends on the Freundschaft. And it is very hard to preach effectively Up The Stairs, standing at the bottom in a little 4x5 vestibule with a red-shaded light above your head, while further up sits the Freundschaft in the guest room, invisible but not inaudible, for there is always some deaf grandfather among the mourners who persists in asking questions. Yes, the Freundschaft has made and unmade many a funeral discourse.

But—to what degree does the living relationship influence the preacher who is thinking of the departed, his vices and virtues, his usefulness or his utter futility in the scheme of things domestic, municipal, and ecclesiastical? Many an honest preacher has had a kink put into his reputation for being a fine speaker by a useless mortal, dressed like a saint, resting amid flowers, and deaf to all the things the preacher can and does say, as well as the truths he could utter, but must not. The Freundschaft, forsooth! No, it is the DEPARTED ONE who makes or unmakes the funeral oration. Happy are the clergy of the Protestant Episcopal Church! The Book of Common Prayer does not provide for a funeral sermon.

In Search of the Larger God

PROFESSOR KARL J. ERNST

In his recent article on "The Nub of Protestantism," my valued friend, Dr. Homrighausen, of Indianapolis, has pungently written of our need of a larger God. Yes, we need Him, and need Him badly. Protestantism may not be aware of it yet, but it will and shall.

What is the measure by which you will measure Him? The Greeks had their "larger gods," larger if measured by the measure of all things—Man. How much larger than the god, or gods, of our modern man is our Larger God to be, since we are dealing with quantity measurements? Or shall we follow the well-worn path of syncretism, gathering together the value-judgments, experiences, thoughts, feelings, notions, and concepts about God, limiting ourselves preferably to "Christianity," but accepting, if necessary, whatever contributions the parliament of religions and philosophies may care to offer? Shall we from these fragments paste together then the large and small pebbles, until we have gotten together the wondrous mosaic of the sum-total of our human measurements and present it to a hopelessly divided Protestantism as its "larger God"? What a hideous nightmare we should have! And when we have invited Him to take the throne, will we also hand Him His "speech from the

throne," as I am told the King of England gets it from MacDonald and his ministerial Cabinet? And shall we then permit Him to pass out of the picture, while we debate and quarrel whether we should vote Him confidence or no? Accept a few decorations from Him? Invite Him to be present at the obsequies of some renowned statesman? To play golf while we run the Kingdom? I fear not even GOD, with His transcending power of imagination, would recognize His likeness in the works of our hands! Nor could we help laughing—or shuddering!—were we to behold this infamy of man. Well did one say about our self-invented god: "Ecrasez l'infame!"

Are we then hopelessly condemned to get along with the little gods in our little Protestant shrines? Orthodox? Modernistic? Fundamentalist? Not mentioning the ever-increasing progeny in the respective households! Must we, as Protestants, be forever parted, passing each other in proud disdain, if the grace is given us not to throw rocks or sling theological mud? Is there a larger God for Protestantism, nay, for man? Large enough to include heaven and hell, saint and sinner, you and me? For I, a Calvinistic, fundamentalistic, orthodox saint could not use your modernistic god, and you would not care

to change your modernistic heaven for my orthodox hell. The larger God would have to be "sui magnitudinis," "sui generis," unmeasured and immeasurable, inclusive enough to "draw all men unto Himself," exclusive enough to bar all who do not "call upon Him in truth." A dynamic God, "not to be argued about, but obeyed!"—as Dr. Homrighausen squarely put it.

A God who cannot compel obedience as well as faith—is not God. The Larger God must be able to compel me to come forth out of my hell and you out of your heaven, or vice versa—inclusively "good" enough not to despise "a broken and a contrite heart," but "love them even unto the uttermost"; exclusively "good" enough to refuse fellowship to any and every one "that abideth not in the teaching," or sows the seed of unrighteousness in disobedience.

A God who will be "obeyed," a God of compulsion and not of passing, moody, emotional impulses. For left to "impulses," who would come down from heaven to meet his enemy coming from hell, if there is such a thing as "coming from hell"! It would much rather be going the whole way to hell and save even the enemy from being utterly consumed. A God who can do miracles like that is just "large" enough for us! For me!

A God who can do miracles? How we

balk and snort! Why should He who compels men to obey, not be able to compel the lesser creatures like the sun, the moon and the stars, the earth, the sea, and all that in them is? Surely, He who can work obedience in the crown of creation—human self-consciousness—can also make its feet of clay to heed His nod! But can He work this one supreme miracle?

A God large enough to do this miracle—to make us want to meet, compel us to seek each other, to create a good strong will, if need be, for fellowship in seeking, finding, knowing and obeying the Larger GOD:—inclusive enough to admit every one who has the good will to join the search, exclusive enough to refuse every one and everything that will vitiate this common obedience—such a large GOD we need—**TODAY!**

The Larger GOD of Eli!—Yes, He is there in the Old Testament. The old religious aristocracy of Israel, the priestly fraternity discredited in his sons! And the

old high priest knows it. And the word of judgment comes to him!—And in the night time the voice of God comes to—Samuel! No longer Eli! Samuel, the upstart who does not even by right of birth belong to the select group, but merely by sufferance. Grace! Get rid of him to maintain his slipping hold on an office discredited for his sons?—"Speak, Lord, THY SERVANT heareth!"—This little upstart God's Servant in the place of his sons?

The Larger GOD of Paul! Chalked up in the eternal records of a righteous God the sin and shame, the cruelties, indignities of pagan tribes against His chosen people! Paul's people! A black record of inhuman deeds against his own flesh and blood, perhaps against himself when he lived in Tarsus! The Larger GOD of Paul who chooses—and compels!—Paul the Jew to go and bring the Gospel to his enemy—Gentile!

The Larger GOD of Paul! He sits in prison, justly—unjustly condemned! An

earthquake with a "divine way of escape!" The Larger GOD of Paul who has the moral stamina to herd his fellow prisoners together and keep them for his enemy, the jailer! And then goes the jailer—with the Gospel! The Larger GOD of Jesus of Nazareth?

It may mean for you and me that we must let the crowd go for a while. Crowds are drifters, landing finally as flotsam and jetsam on the Barbary Coast. It may mean a retreat for a time—for all of us who would find the Larger God—from a lot of cherished lines.

Do you think, feel, believe that there is a GOD who is large enough to compel us to meet, either in heaven or in—hell? Do you think, feel, believe that HE wants us to meet? Did HE tell you the word, "Go, seek thine enemy!" And where are you to find him?

Mission House,
Plymouth, Wis.

Symposium: Some time ago the "Messenger" contained the following editorial, on a question which concerns deeply the future of our country and the world:

The Honorable Joseph V. McKee, President of the Board of Aldermen of New York City, told the members of the Men's Bible Class of the Riverside Church of that city on the Sunday before the election, "It is my belief, from observation in every part of the country, that there has never been a time in our history when so many have been faithless to their trust as public officials. This lowering of standards appears to pervade all branches of the public service. It has made its influence felt in the most sacred of our obligations. Even our Judges have been faithless to their trust." This judgment of a high official is arresting, to say the least. He believes, to be sure, that laxity among officeholders is an expression of "a general moral breakdown affecting all classes of society," and he suggests that we must make our religious teachings part of our practical, everyday lives, instead of expecting that the problems of our industrialized society will be solved by merely quoting from the Scriptures. People of high standards of conduct and morality must truly interest themselves in public affairs and must work to place only men of the highest ideals and principles in public office. We can well agree with him when he says that "the world is suffering today from too many poor Protestants, too many poor Catholics, and too many poor Jews." Mr. McKee's appraisal of the situation we face is in harmony with the statement of President Hoover that "we are suffering from a subsidence of our moral foundations."

Who can doubt that it is high time for America to "stop, look, and listen," yes, actually to repent in sackcloth and ashes, if such an estimate is even approximately correct? Can the phrase, "corrupt and contented," once applied to Philadelphia, be justly applied today to the nation as a whole? If so, what are the real causes for such a condition, and how shall the true remedy be secured and applied? (Here followed a request for letters from our readers in answer to these questions. We are pleased to append herewith a few of the best letters received.)

SYMPOSIUM: ARE OUR PEOPLE CORRUPT AND CONTENTED?

The phrase "corrupt and contented" can be applied to our nation as a whole, and present conditions credited to pollution of American life by a stream of racial blood, always antagonistic to and incapable of embracing any true spirit of nationhood. Flesh fetish and materialistic philosophy are cancerous diseases, grossly and brazenly existent in few races. Where and whenever they attach themselves, the temple is fouled by money-changers, and the finest and cleanest things of life are bought, bartered and sold—for gold is their god and goal. There—in history—it stands written in blood.

And then, too, we have the starving of individual initiative, personality and responsibility by mass methods. Opportunities for individual ownership being reduced to nil, we so-called sons of God—losing the sense of pride which accompanies ownership and craftsmanship—drift into masses, chains, holding companies and hundreds of other impersonal groups, presided over by efficiency (?) experts and government inspectors. Into education, religious and secular, this mass mania throws its tentacles. Think of it, attempting to make the most valuable asset in the world—human personality—a la Ford. Herein may be the explanation to cheapness of human life. Being alike, the replacement value is economical. Constantly hammering away at mob superiority has developed an inferiority complex in the average individual, who hides behind the skirts of some organization and works under a smoke screen. If the Master came today, would He find a rich young ruler, a woman at the well, the prodigal son, or would He address a MASS meeting? A slim Church attendance might be a challenge to concentrate on and convert the few, but we peevishly rave because the whole gang failed to appear.

The prize illustration of present-day

American conditions is tragically typified by so-called society leaders taking a collection to buy booze for the working man while he cries for bread.

A cure must reach the source. The highest type of Christian leadership in America should seriously plan and foster a perpetual Christian character-building program for the home, stressing responsibility and sacredness of parenthood and honoring heroes of everyday home life. Let us concentrate on great potentialities of the little cottage and waste less energy and enthusiasm on "bigger and better" business. Why not go back to individuals?

What a challenge to the Christian Church? Can we purge ourselves of an insipid, apologetic religion? How could Christ die for some of this respectable, compromising, spineless stuff? With waist lines growing in corresponding ratio to bread lines, isn't it high time for us so-called Christians to go into training—gird ourselves—for a fight?

In my opinion, unless the Christian Church meets this challenge, the world will be unfit for even decency to survive, and man will rise to tear down the whole structure of mammonistic civilization.

R. K.

TRAGIC BUT TRUE!

This is the inevitable reaction to the discovery of cancer. The skilled surgeon, with proper instruments, is able to detect such an infection when, to the untrained eye, it is not apparent. The Hon. Joseph V. McKee, president of the Board of Aldermen of New York City, is in a position similar to that of the practitioner. By virtue of his office he is in a place to observe conditions which, to the average mind, do not exist. His diagnosis is: cancer at the moral fibre of the nation. Again we say "tragie, but true."

A cancer is an irritation of the bodily tissues. A weak and unhealthy tissue is most susceptible to its ravages. Our moral

and political fibres, which are always the most delicate and susceptible, have too long been exposed to the poisonous irritation of fabulous wealth, multiplied luxuries and undisciplined wills. The dread disease has gone so far as to cause a widespread lowering of standards and faithlessness among the most trusted of public officials. What is to be done?

The infected tissue must be destroyed and replaced by healthy tissue. Only the voters can perform the necessary operation. Moreover the infection dare not be allowed to spread. Dr. Bloodgood declared that the best preventive of cancer is soap and water. Cleanliness! How simple! If this is an effective antidote to bodily infection, is it not also to moral infection? We need to be freed from salacious literature, filthy movies and loose morals. The gods of money and pleasure cannot deliver us from these evils. We must apply the cleansing power of the religion of Jesus Christ. Nothing else can purify the blood of individual citizens or of the body politic. This remedy can be secured, as a starter, by spending your Sundays not at the radio, theatre or club, or at the home of some friend, but in Church.

H. J. N.

CURING THE MONEY PRESSURE

In a recent issue you asked if the statement was true—that the people of the United States were "corrupt and contented." If so, why? And what could be done about it?

We may as well assume that corruption involves money, because it usually does. However, money of itself is not corrupt, regardless of the transaction with which it is linked. We must admit that under present conditions in this country, real and fancied wants, contributions to various organizations, and the cost of living exert a tremendous money pressure on us, and it is small wonder that we become money-minded. There is no part of our people

which is not in this condition, either as individuals or organizations. Without money, there is no progress; with money, everything seems possible of attainment. To the extent that we measure achievement by the dollar, we are all corrupt, though "misguided" would be more accurate. Most of us don't know any better, and so we go along in the spirit of making the best of what we may consider a pretty rotten mess. To that extent we are contented.

The blame for this sad condition falls on the Christian Church. We have always looked to her for instruction, but the present situation proves that we are either devilishly bound to go wrong, or that the Church has slipped, has **misplaced the emphasis somewhere along the line in her program of instruction.** The signs within the Church would indicate that the latter alternative is the correct one.

The remedy lies in the proper instruction of her people by the Church. The application of the remedy will involve getting away from the present tenaciously held position "that the Church is in the world but not of the world." She must show her people what constitutes the Christian life, and teach them how to LIVE it by applying the deathless Rules of Christ to our everyday problems. She must set us a goal (not money) to attain in our life on earth, as well as hereafter. She must get in the game of Life, if we are to influence the game to follow the Rules. Then, in time, instead of the Apprentice Christians we now have, the Church would be made up of Master Christians, who, in the making, would discard the present dollar yardstick for other values attainable only through Christian living. Should this remedy prove too bitter for the Church to take, should she now neglect to apply it to her student preachers, then we may expect her future instruction to be even as now—a cold poultice—powerless to draw the people away from conditions under which they are corrupt and contented.

E. F. H.

FAITHLESS PUBLIC OFFICIALS

Faithlessness in a public trust by public officials is mainly due to two causes: First, a character devoid of a sense of responsibility and honesty, whereby faithless acts are performed without the incentive of a pecuniary reward. Second, the lust for money, whereby faithless acts are performed for a pecuniary reward.

The first class are a minority. The vast majority of faithless acts are performed deliberately for the purpose of securing money or a more lucrative position.

Faithless acts may always be expected from those who lack character. When character breaks down in those believed to be

upright the lust for money will be found to be the chief cause. Faithlessness in public officials, and others, will be lessened only as the nation ceases to glorify the dollar. The mad scramble for wealth is the chief cause of the moral breakdown. Faithlessness, also, will be lessened when the people cease to place in public office men who are of unfit character.

The nation, however, is not corrupt and contented. It is **light-minded.** Life is too easy in this country for the great majority to take national problems seriously. The attitude of the country is to make light of the things which are fundamental—in an enduring, righteous nation—a stable home-life and a living Church. The serious thinking is done by a small group. The masses think seriously on national problems only when those problems concern vitally their personal physical safety and comfort, especially their pocketbooks.

Abelard.

TOO MUCH COERCIVE LAW?

The condition you describe ensues from an inadequate political economy and disturbance of established social conventionalities. The economic situation may be expected to be corrected, for the many able minds engaged in this direction now evidence a better understanding of the relating problems, and this better understanding is a long step to the solution. But the social condition is more difficult to comprehend, because of the variability of human nature.

Prior to the late war, on the whole, law was regarded as a code contrived for the common good and, within bounds, was used to regulate the social state; but as nine-tenths of the people had no desire to disregard acceptable practices, the general conception was rather vague, and law was looked upon as a necessary means to regulate the few who were inclined to deal unjustly with society.

In recent years the authority of law has been invoked, however, to govern individual conduct within confines where heretofore a satisfactory freedom existed, with the result that, as freedom became more restricted, consciousness of law was intensified, and what before was largely impersonal has become acutely personal.

And as society reacts to these new regulations, if there shall be antagonism it will be in proportion to the extent of the resentment, and this resentment, if extensive enough, as seems to be the case, cannot escape the consequences. Refusal to accept objectionable enactments hardly can be so harshly designated as you quote, but more fairly may be called a contraction of the moral outlook, denying the right of infringement upon recognized

privileges, however lawful the encroachment may be. When law is made to conform to the social attitude rather than endeavor to coerce the social view to conform to law, then and then only will respect for law be bred in the social conscience.

I. W. H.

THE TRUSTWORTHINESS OF MEN IN PUBLIC OFFICE

I gladly contribute my candid and unbiased testimony regarding the discharging of duty of men in public office. And in doing so I am mindful of the commandment, "Thou shalt not bear false witness."

In the first place the testimony of a man, like Hon. Joseph V. McKee, president of the Board of Aldermen of New York City, and prominent in public affairs and efficient in Bible School work, carries with it the weight of authority. But the truth in any matter is better and more accurately established by the testimony of the masses. And then too it goes further in arresting attention and bringing about remedial remedies.

I live in a fairly typical Southern city and I concur with this Bible teacher. I hear it said over and over, "It is a hard matter to get justice in the courts." Men in public office in many cases betray their trust. Here nigh to a dozen men have been tried and most of them found guilty of misdemeanor in office during the past year. Of course, many more are considered in the same group.

What is the cause of this moral breakdown in public life? It is due to a lack of moral stamina—a failure to be well grounded in right Christian living. We place these morally weak men in office and they cannot withstand the temptations that come to them to do the unrighteous thing for the sake of temporal and material gain. The people are not interested in public affairs: only a small portion of them ever vote, and public affairs rock along and end on the scrap pile, because Christian men and women say: "There is no use; we cannot elect honest and trustworthy men to office."

The remedy is simple. Do not trust men and women to office who have not proven to be morally stalwart. Citizens must be found whom the temptations of office cannot spoil. Strength of character is the result of training and education. Character building is not nearly so popular a subject as money-making. And until we do more practical work in teaching fairness, justice, honesty and the observance of the Golden Rule, we are not apt to have the good class of people we admire most. Do not say "Morality does not save." Christ said, "This do and ye shall be saved."

J. D. H.

Camp Mensch Mill

I.

FROM THE PASTOR'S VIEWPOINT

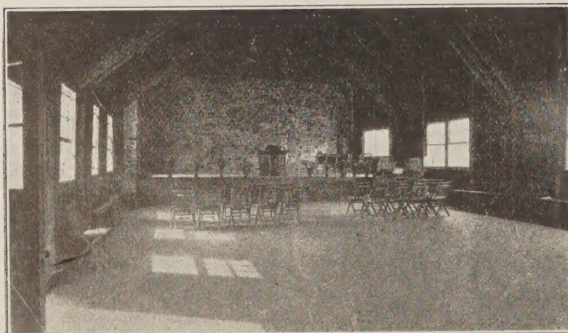
Whatever opinions we may have about the Church of Rome, we Protestants can profit by the opportunities offered for the

training of youth in Romanism. It has taken us a long time to see where the emphasis of effort should be laid, and even now, too much of our work is organized around the adult. Youth makes a drain

on purse and patience, but investment in youth pays. Last summer there were twelve campers at Mensch Mill, two at Spruce Creek, one at Toronto, and one at the American Youth Foundation Camp. Our organization supported the project financially. At the present time, they are all tied up with young peoples' work, leaders and teachers in mission bands, active in the Girls' Guild, several are members of the choir, and several have volunteered as Church School teachers. All this after only two weeks at Mensch Mill. Here is an investment that pays big dividends.

Rev. T. A. Alspach, D.D.,
St. Paul's Reformed Church,
Lancaster, Pa.

One of our new teachers in Sunday School attended Camp Fern Brook, and another Camp Mensch Mill. Nine out of our thirteen teachers now had special train-



A
Chapel
That Was
Once
a
Barn

ing. The reason why our average Sunday School attendance has grown lately from 100 to 130 members is largely because the teaching technique has improved.

Camp Mensch Mill, bought and fitted up by our Reformed Synod, offers the best training school in our community for teachers and lay workers. The pastor who sends one or two promising young people to Camp Mensch Mill every summer will see this school grow.

Rev. H. A. I. Benner,
Heidelberg Reformed Church,
Hatfield, Pa.

Our four campers returned to Bethany Church with a genuine enthusiasm for Camp Mensch Mill and with higher ideals of Christian living. As one camper put it: "one hated to leave a place where everyone was unselfishly trying to live the Christian life." Their enthusiasm was transmitted to the congregation when they

conducted the Sunday evening Church service and gave a vivid picture of camp life and ideals, unassisted by the pastor. They are apostles of the new day for a working, serving Christian Church. They are eager to organize a young people's department. They are ready to serve whenever and wherever opportunity affords. They are more loyal to Christ and the Church and they inspire that loyalty in others. They are all planning to return to camp this year with a larger delegation. They are the leaders of tomorrow to whom Camp Mensch Mill has given broader vision and more Christian ideals.

Rev. George T. Fitz,
Bethany Reformed Church,
Ephrata, Pa.

Zion Church and Church School have for a number of years been the beneficiaries of Eastern Synod's Camp. The young people come back home with new ideas and a rich

enthusiasm. One soon sees, however, that the time spent is not for mere training. It goes deeper. An attitude toward life is somehow taken which together with the new ideas has a most wholesome effect on the Church School not less than on the life of the camper.

It was a tribute to the camp when a girl who has attended for two years declined to go the third year so that another may receive the personal and wider benefits which Mensch Mill affords. What a commendable attitude it is to think first of others and one's school!

Too much care cannot be taken in selecting the right kind of camper. There are conventions and conventions, delegates and delegates. What the summer camp can contribute to a Church School is to a large degree dependent on the kind of delegate that the School selects.

Rev. Paul Reid Pontius,
Zion Reformed Church,
Leighton, Pa.

Amending the British National Anthem

By H. W. PEET

A man of letters, whose name is withheld by his own wish, has written to the Dean of Worcester to raise the whole question of the second verse of the British National Anthem. It had shocked him to hear in the Cathedral the petition to the Almighty to "frustrate their knavish tricks, confound their politics," on the occasion of "The Three Choirs Festival." He called it all manner of names, including "blasphemous and obscene." One fault of this verse was, the critic said, that it laid much stress on what God was called upon to do for the King, but says nothing of what the King is called to do for God. He went so far as to suggest, as a basis at any rate of discussion, an alternative verse:

"O Lord our God arise
All our salvation lies
In Thy great hand;
Centre his thoughts on Thee
Let him God's Captain be
Thine to eternity,
God save the King."

Since the letter appeared various comments have been made. Mr. A. A. Milne, the playwright and humorist, suggests as another alternative these lines:

"O Lord, our God, arise,
Guard our securities,
Don't let them fall.
Scatter all party hacks
(Save those my party backs),
And make the income-tax
Optional."

(The last line, he says, should be pronounced "op-shee-on-al"!)

Another writer, Dr. Boas, gives the Latin form, which he thinks was earlier; it was originally sung, he believes, in the reign of James II or of Charles II. He suggests leaving out the verse altogether. Since the date of the English version was 1743 or thereabouts, it would look as if the enemies in question were the friends of the Pretender, and as if indeed the "knavish tricks" referred to were the tricks of Catholic nations of Europe. Few British citizens want to keep this verse, which is generally treated, when it is used, as meaningless jingle.

Unwise Economy in Hard Times

By Robert E. Speer, D.D., LL.D.

There is an economy that is never wise or right. It is economy in making the Bible available for men.

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political

maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common re-

sources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.

The last place to economize is in our gifts to spread over America and the whole world the gospel and the Book which contains it.

A Letter From London

By HUBERT W. PEET

The Indian Conference Ends

Within the past few hours (as I write) the Indian Round Table Conference at St. James Palace has come to an end with the statement of Mr. Ramsay MacDonald. It is still too early to gather any idea of the reception of his balanced but satisfactory statement in India itself, and most important of all, what is the reply

of the Congress leaders to the Premier's appeal, following that of the Viceroy, for the withdrawal of the Civil Disobedience Campaign. In the interests of India it is to be hoped it will be realized that the demands for which these leaders have worked so long have been granted. Difficult as it may be for them to appear to give in, they have really won. Despite

some disappointment on the part of many of the Indian delegates that the Premier did not definitely announce an amnesty, there is general satisfaction, and an appreciation that the Premier in his statement gathered up the threads of the discussions and expressed the British Government's adhesion to the tentative decisions reached. These cannot be gone

back upon, especially in view of the support of Lord Reading on behalf of the Liberals, and the rather more hesitant but sincere agreement of Lord Peel on behalf of the Conservative party. "The Round Table Conference was the funeral of British Imperialism in India," declares the "Manchester Guardian." The future of India now lies in the hands of India. All Christians and men of goodwill are deeply thankful for the progress that has been made. Two months ago it was almost unbelievable that India and Britain should have opened their hearts one to the other as they have done. Under doctor's orders, Mr. K. T. Paul, the Protestant Christian delegate to the Conference, had to leave London before its conclusion. The bad fogs of this winter have aggravated bronchial trouble, and he is spending a short time in Italy before returning to India. When I bade

good-bye to him at Victoria Station, Mr. Paul said, "I am quite happy about the final developments of the Conference," and I do not think the closing statement will have altered his opinion. When Mr. Paul arrived last November he said he came in faith rather than hope, but he believes his hopes have been justified, and that the miracle has happened. He will spend a few days in Florence and Rome, and then join the boat to India at Naples. He will probably be passing through England later this year, if, as he hopes, he will be visiting the United States for the big Y. M. C. A. Conference in the summer.

"Queen Victoria, Presbyterian"

It is no secret that Queen Victoria was much more in sympathy with the Presbyterian Church of Scotland than with the Episcopal Church of England. She

belonged in virtue of her office to both. Lord Rendel, a familiar friend of Mr. Gladstone, during his life kept notes of conversations and other matters which his rare position gave him a chance of knowing. In his "Diary," which has just been published, he records how the Queen once said to Mr. Gladstone: "You know, I am not much of an Episcopalian." "No, Madam, I know that well." In fact, she prefers the Presbyterian Church of Scotland. She is, Mr. Gladstone thinks, the first sovereign who 'communicates' in the Scottish Kirk. And she has a positive dislike of the Scottish Episcopalian. . . . Mr. Gladstone says roundly that, though the Queen would always do her duty conscientiously in Church matters, she did not care for the Church of England. She took the Communion, but only at Christmas and Easter, and once in Scotland."

NEWS IN BRIEF

THE RUFUS W. AND KATHERINE McCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST, 1931

Subject—"The Attitude of the Home Toward the Eighteenth Amendment."

Length—Not over 3,000 words.

Time—All essays must be received by Rev. Henry I. Stahr, D.D., Executive Secretary of the Board of Christian Education, by Children's Day, June 14, 1931.

Two Classes of Contestants—It has been decided this year to offer two sets of prizes to two classes of contestants. Competition in Class 1 is to be limited to the laity and in Class 2 to the ministry.

Prizes—The following prizes are offered in each class:

First prize—\$50

Second prize—\$25

Instructions—1. Sign essay with an assumed name, giving correct name and address on a separate sheet.
2. Use one side of the paper only.
3. Manuscripts, as far as possible, should be typewritten.

CHANGE OF ADDRESS

Rev. H. J. Hillegass from R. 3, to 852 Pleasure Road, Lancaster, Pa.

Watch for the Passion Week Number of the "Messenger" next week, and the Easter Number on Mar. 26.

Dr. Charles E. Schaeffer gave an illuminating address on "Attitudes" before the union meeting of the Presbyterian and Reformed Ministers' Association Mar. 9.

Rev. Willis D. Mathias is giving a very interesting series of sermons in Lent on "Supreme Questions," in Emmanuel Church, Allentown, Pa.

Dr. Leinbach, editor of the "Messenger," was guest preacher Mar. 8 in St. Paul's Church, Bethlehem, Pa., Rev. B. R. Heller, pastor.

President Geo. W. Richards is the speaker Mar. 27 at the noon-day Lenten service conducted by ten Protestant congregations of Frederick, Md., in Evangelical Reformed Church, Dr. H. L. G. Kieffer, pastor.

The Rev. Geo. A. Creitz, of Pottstown, Pa., recently elected to the pastorate of the old First Church, Easton, Pa., expects to assume his new duties immediately after Easter.

The Cedar Crest College Club of Philadelphia held its monthly meeting at the "Bombay," 1918 Chestnut St., Philadelphia, on Mar. 2. Luncheon was served to 25 members and friends.

The "Messenger" joins in felicitations to our youthful friend, the Rev. U. Henry Heilman, D.D., of Lebanon, Pa., who celebrated his 93rd birthday anniversary at his home on Mar. 2. Dr. Heilman is the oldest living alumnus of Franklin and Marshall College, having graduated in the class of '60.

The average Church School attendance for February in St. John's, Lansdale, Pa., Rev. A. N. Sayres, pastor, was 516. "His Cross and Ours" is the theme of the Sunday morning sermons during Lent. On Sunday evenings Mr. Sayres is giving meditations on Hofmann's sayings of Jesus, and on Wednesday evenings he gives quiet talks on personal religion.

The Lancaster "New Era" is co-operating with Mr. Edwin B. Searles, general secretary of the Y. M. C. A., in a very fine bit of publicity for the daily Lenten services, held from 12:25 to 12:55 P. M., in which 40 local pastors are the speakers. Every day the "New Era" prints the address given that day, and the picture of the pastor who is to speak on the following day.

Rev. H. F. LaFlamme, well known in our Church as one of the field secretaries of the Laymen's Missionary Movements, and for the last 10 years with the New York Federation of Churches, has joined the staff of the American Mission to Lepers. He will be associated with the general secretary, William M. Danner, at 156 Fifth Ave., New York.

"I would not want to miss a single issue of this wonderful paper." So writes a valued Shenandoah, Pa., friend in renewing his "Messenger" subscription. Another, writing from Bloomsburg, Pa., for a change of address for part of the year, says: "I am sorry because of this change of address several times a year, but I cannot get along without the 'Messenger,' and cannot afford to miss a single copy." We count on such friends as these, and are willing to follow them anywhere.

An honored and prominent minister of our Church wrote to our Board of Ministerial Relief saying, "I wish I could have sent you more money, but even if it were more, it would still be a pitifully small fraction of the debt of honor, appreciation, and gratitude, we owe to those who have faithfully worked the works of Him that

sent them, and are now patiently standing in the shadow of the night that cometh, when no man can work. God bless them."

A discriminating reader writes us: "I cannot resist the temptation of expressing the enjoyment I derive from reading the 'Messenger' and that enjoyment has been accentuated by the appearance of 'Peto the Penman.' 'Peto' has a style. He tells his parables well, and I find the substrata of humor very nicely drawn. I wish you would compliment the editor who is doing this work." Very well, the compliment is hereby passed on.

The regular Wednesday evening Lenten services are being conducted at St. John's Church, Bethlehem, Pa., Rev. W. D. Mehrling, pastor. Copies of the Manual and Course of Study on Christian Stewardship prepared by Dr. Darms have been personally presented to each member of the pastor's Catechetical Class and also to each elder and deacon. Nine young folks have indicated their desire for confirmation, which will be taken care of at the special service Good Friday night.

In Heidelberg Church, York, Pa., Rev. W. Sherman Kerschner, D.D., pastor, an illustrated address was given by Dr. A. V. Casselman, superintendent of Missionary Education, on Mar. 1. Dr. Casselman also showed pictures to the Mission Band in the morning. A most important, interesting and inspiring public meeting was held in the auditorium, Mar. 8, at 2:30 P. M. The occasion was the Christian Fellowship Congress for all the Churches of Zion's Classis. The program included addresses by Madam Layyah Barakat, of Phila., and the Rev. Edgar F. Hoffmeier, D.D., of Emmanuel Church, Hanover, Pa.

The Rev. M. F. Klingaman, pastor, entertained the March meeting of the Ministerial Association of the Reformed Church in the Lehigh Valley at Dubbs Memorial Church, Allentown, Pa. The president, Rev. Floyd R. Shafer, presided. The Rev. Dr. W. H. Wotring presented his paper, "Can We Believe in Immortality?" The Rev. F. D. Slifer read on "Christian Stewardship." The devotions were led by the Rev. W. T. Harner and the Rev. H. I. Crow pronounced the benediction. 35 were present. One new member was added, the Rev. Henry I. Aulenbach. The ladies of Dubbs Memorial Church served the dinner. The next meeting will be held on April 13, at Jacob's Church, Jacksonville, Pa., the Rev. Clarence Rahn host, and papers are to be presented by the Revs. W. D. Mehrling and T. H. Bachman.

The trustees of the Myerstown, Pa., Church, Rev. David Lockart, pastor, have authorized the installation of an Acousticon in the Church with 6 receivers, for the benefit of a number of the members with impaired hearing. It will be installed in time for Palm Sunday, when the choir will sing "The Holy City," by Gaul.

By a unanimous vote of the Portland-Oregon Classis on Feb. 18, the Synod of the Northwest will be petitioned for a division of the Classis and the creation of a California Classis. This is the latest and a highly important step in the work of the Reformed Church on the Pacific Coast.

The Reformed Ministers' Association of Lancaster and vicinity met in the study of the First Church, Monday, Mar. 2, and the paper on the Home Missions of the Reformed Church was read by the Rev. John F. Frantz.

A week of public religious meetings was held in St. Luke's Church, Trappe, Pa., Rev. Arthur C. Ohl, pastor, Mar. 1-8. Besides the pastor and Eli F. Wismer, Esq., of St. Luke's Church, the speakers included Dr. A. G. Peters, Dr. J. M. Mullan, Dr. J. Hamilton Smith, Dr. Paul S. Leinbach, and the secretary of the Norristown Y. M. C. A.

A series of interesting special services was held in Faith Church, Lancaster, Pa., Rev. D. G. Glass, pastor, on the evenings of Mar. 1, 2, 3 and 4. The attendance was excellent. Dr. Paul S. Leinbach, of Philadelphia, was the guest preacher and the excellent musical program included Mrs. J. W. Zehring, of Mountville, Pa., as guest soloist.

Is your Church a Stewardship Church? Are classes being held in Stewardship for adults and young people? Do not miss this great opportunity of acquainting yourself with the vital principles of Christian Stewardship. It may transform, it certainly will lift your Church to higher spiritual levels and spur it on to greater activities.

Rev. Dr. Thos. W. Dickert, of St. Stephen's, Reading, Pa., has arranged unusually interesting series of sermons for the Sundays and Wednesdays of Lent. The 47th anniversary of the Church will be celebrated Mar. 15. In the evening there will be 5-minute addresses by John D. Heck, Mrs. Albert B. Happel, Henry C. Wien, Carolyn Seifert, Mabel M. Stoudt and the pastor.

Dr. Meck, of Easton, has performed a fine piece of work as an evangelist in holding a series of meetings at Red Lion, Pa., where Rev. Oliver Maurer is the active and progressive pastor. Although this Church has but 333 members, 3,385 people attended eight preaching services, with an average weekday attendance of 350 and a Sunday attendance of 700 at each service. The people are still hungry for the Word of God.

The preachers for the special Thursday evening Lenten services in Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, are the Revs. Scott R. Wagner, D.D., of Hagerstown, Md.; Edgar F. Hoffmeier, D.D., of Hanover, Pa.; David Dunn, of Harrisburg, Pa.; H. M. J. Klein, Ph.D., of F. and M. College; Paul M. Limbert, Ph.D., of F. and M. College; and Paul S. Leinbach, D.D., editor of the "Messenger."

Dr. J. M. G. Darms advises us that the name of the Schuylkill Haven, Pa., lad, whose picture appeared in his article in the "Messenger" a few weeks ago, as a "Church paper evangelist," was erroneously given as Harold Herbster. It should have been given as Harold Coover. Dr. Darms regrets the mistake. We are proud of this lad and his companions who are doing such a good work in securing new readers and friends for the "Messenger." Harold is now distributing 20 copies a week.

In St. Andrew's Church, Phila., Pa., Rev. Dr. Albert G. Peters, pastor, the following ministers are the preachers at the regular

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Lenten services on Wednesday evenings: Revs. Maurice Samson, D.D., Clement W. De Chant, George B. Pence, Albert A. Hartman, and Arthur C. Ohl. On Feb. 23, the pastor addressed the men of St. John's Church, Lansdale, Pa., at their annual Bible Class banquet. On Mar. 1, Dr. Peters preached the sermon at the Presbyterian Home for the Aged at Bala, and on Mar. 3, he preached in St. Luke's Church, Trappe, Pa.

On the first Sunday in Lent, the St. John's Church, Williamsport, Pa., Rev. W. C. Rittenhouse, pastor, was the recipient of a number of gifts. Mrs. C. J. Bickel, on behalf of the family, presented a pair of handsome brass altar vases. The A. E. Balliet Bible Class presented beautiful altar cloths and pulpit and lectern antependia for the Church seasons. Mrs. Sadie Mercer Leinbach presented a gift of money to provide folding-doors and transoms for enclosing one section of the classrooms of the Church School building. The total value of the gifts is over \$500.

In St. Matthew's, Anselma, Pa., Rev. Ralph E. Stout, pastor, the Consistory has made provision for occasional evening services to which neighboring congregations and people of the community are invited. The most recent of these was held on Feb. 22. Representatives from the Baptist and Lutheran Churches in Phoenixville were present and participated in the special program of the evening. It included the installation of elders, deacons and trustees and a sermon preached by Dr. J. Rauch Stein on Stewardship, with direct reference to members of the Consistory. The Church, including the gallery, was filled to its capacity. The large audience, the splendid congregational singing and the manifest spirit of brotherly co-operation and good will was an unusual inspiration for the pastor, the people and the members of the Consistory and Board of Trustees.

It was a pleasure to receive a recent gracious letter from the Rev. Cyrus R. Gingrich, Box 1469, Abilene, Texas, who tells of how an issue of the "Messenger" stirred up his memories of the time when he was a member of our Church in Pennsylvania from 1907-24. Because of his residence in the South where none of our Churches is located, he has become associated with the M. E. Church, South. Mr. Gingrich states that he has been very warmly welcomed by the Southern people and, since 1926, he has been granted a local preacher's license, having attended pastors' schools in Arkansas and Texas, and obtaining a pastor's diploma together with a diploma for Sunday School work. He asked to be kindly remembered to his Pennsylvania friends.

The regular monthly meeting of the Lebanon Valley Ministerial Association of the Reformed Church took the form of a birthday party for Rev. U. Henry Heilman, D.D., of Lebanon, Pa. The meeting was held at the new home of Dr. and Mrs. I. Calvin Fisher and was attended by the wives of the members. Dr. Heilman, 93 years old on that day, Mar. 2, was accompanied by Mrs. Heilman. He spent 30 years in the ministry and a number of years as a successful banker. A bit subnormal in his health, due to a cold, nevertheless he and Mrs. Heilman were in fine spirits for the occasion and walked unaccompanied to the meeting. The couple entertained with many reminiscences and were extended many felicitations. The address of the day was made by Rev. K. Otis Spessard, Ph.D., of Annville, Pa. Rev. David Lockart was the presiding officer.

During the week of Feb. 15, Rev. Shiro Takagi visited Rev. Harvey S. Shue, pastor of Trinity Church, Adamstown, Md. Rev. Mr. Takagi spoke before several different organizations during his visit. He conducted the morning worship service. On Sunday evening at the C. E. prayer meeting, he told the audience about Japanese customs and sang some Japanese songs, including "Jesus Loves Me" in Japanese. On Feb. 18, Rev. Mr. Takagi visited the elementary school and entertained the pupils by telling them about Japanese life and the characteristics of the people and country. In the evening he addressed a large audience at the Lenten service. The Young Ladies' S. S. classes met on Feb. 20, and Mr. Takagi for the first time joined in playing American girls' games. Rev. Mr. Takagi is attending Princeton Theological Seminary.

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Rev. C. D. Spotts, St. Peter's Church, Lancaster, Pa., delivered an instructive and inspirational address on "The Old and the New Sunday School" at the annual banquet of the S. S. Association of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor. The banquet was held at Whitner's and 90 guests were present. Allen Hallman, Miss Seifert and M. Gallo-way, pupils of Otto Wittich, presented selections on the violin. Miss Elizabeth Hassler and Miss Esther Nein gave a short skit on "Who's On the Program?", under the direction of Miss Helen I. Marburger. Joseph Vozella sang two tenor solos, accompanied by Estell K. Krick. Rev. Mr. Poetter delivered the address of welcome. Mrs. R. C. Wilson was in charge. The Camp Fire Girls of St. Mark's will attend the worship Sunday night, Mar. 15, and Rev. Mr. Poetter will deliver a special sermon.

St. John's Church, Red Lion, Pa., Rev. Oliver K. Maurer, B.D., pastor, held special evangelistic services, Feb. 11 to 22. The pastor preached during the first few days of the service, while Dr. Allan S. Meek, of Easton, Pa., was the guest preacher during the last week. His messages were most inspiring and helpful. Mr. Harry Bailey, singing evangelist, of York, Pa., directed the music, assisted by a chorus choir of 50 voices from the congregation. The services were splendidly attended. On the closing Sunday, three services were held. By actual count, the total attendance at these three services were 1,502. The reaction in the community gives evidence to the fact that the services were most beneficial and were greatly appreciated by the congregation and their friends.

In Christ Church, Philadelphia, Pa., Rev. A. R. Tosh, pastor, Dr. J. M. G. Darms interestingly addressed the Young People's League on the subject of Christian Stewardship, Mar. 8. His excellent adaptation of this subject to the young made it both attractive and stimulating. A class for the study of Dr. Darms' Manual on Christian Stewardship was organized to meet on the remaining Sunday evenings prior to Easter. The young people are interested in the full monthly payment of the Apportionment. The Stewardship Chart in the vestibule already records the payment of \$203 or 18 1/3% of the total quota for the present calendar year. Two of the aged members of the congregation, Mr. William H. Bevins and Miss Catharine W. Wagner have recently been called to "the fellowship of those gone before us in the faith."

In Trinity Church, Mercersburg, Pa., Rev. C. B. Marsteller, pastor, the annual Winter Picnic was held on Shrove Tuesday and was attended by 80 persons. Motion pictures and songs were features of entertainment. The Young People's banquet on Mar. 4 was attended by 50 persons. The banquet was prepared and served by the young people. Toasts were responded to by Dr. Brown, Mr. Jacobs and Elder Faust. The Protestant Churches in the village are uniting again in a series of Lenten services held in the participating Churches in rotation. A three-hour devotional service will be held on Good Friday afternoon. Following the Easter season the pastor will move to Lebanon, to assume his duties as pastor of St. John's Church, succeeding Rev. E. F. Hoffmeier, D.D.

Licentiate F. Nelson Schlegel was ordained to the Christian Ministry by a Committee of Schuylkill Classis, in St. Paul's Church, Rev. Walter H. Diehl, pastor, Mahanoy City, Pa., on Sunday afternoon, Mar. 1. Rev. Dr. Arthur C. Thompson was the chairman of a committee and Rev. Dr. Allen R. Bartholomew delivered a brief sermon on a true, loyal, effective minister of Christ. Prior to the Ordination service, Rev. Mr. Schlegel delivered a fine address on "The Widening of Far Horizons" at the Fellowship Congress held under the auspices of the Woman's Missionary Society of Schuylkill Classis. Mrs. Minnie A. Reitz,

of St. John's Church, Tamaqua, Pa., presided, and Mrs. Charles E. Schaeffer gave a very instructive report of the work accomplished by our women. A joint chorus of 60 voices, composed of the choirs of St. Paul's, Mahanoy City, and St. John's Churches, Tamaqua, rendered a number of inspiring anthems. The large auditorium and Sunday School room were filled with an attentive and sympathetic audience.

A Commissioning service of more than ordinary interest was held in Trinity Church, Tamaqua, Pa., for Rev. and Mrs. F. Nelson Schlegel, missionaries to Baghdad, on Sunday evening, Mar. 1, in the presence of an overflow audience. An impressive order of service with the pictures of the missionaries was used. Rev. Dr. Arthur C. Thompson had charge of the service. A large choir with piano and organ accompaniment rendered several anthems and the duet, "Love Divine," was sung with good effect. Addresses were delivered by Rev. Dr. Allen R. Bartholomew, secretary of the Board of Foreign Missions; Rev. J. Arthur Schaeffer, pastor of St. John's Church, and Rev. George L. Harvey, father of Mrs. Schlegel. Prof. J. F. Derr presented the new missionaries with a number of envelopes, assuring them of their intrinsic contents. Dr. Thompson spoke highly of the missionaries elect and assured them of the deep interest of the members of Trinity Church in their work at Baghdad.

Delaware, Ohio, First Church, Rev. Ervin E. Young, pastor. This Church has suffered the loss of 3 very faithful and loyal members in the last 3 weeks. Mrs. George Miller passed to her reward on Jan. 26, Mrs. James Vining passed away on Feb. 1, and Mr. William H. Pool, aged 90, went to his rest on Feb. 7. This Church will miss these faithful people who were always interested in the work of the Church and who were devoted to their pastor to the very last. Each of these dear people were buried from this Church and the services were unusually largely attended bespeaking the high esteem in which they were all held by the people of the Church and community. This congregation is entering into a Lenten program which contemplates services each Wednesday evening and Sunday morning until Easter. Each of these services will be built around Lenten ideals and are intended to lead up to a joyous Eastertide. There are 20 young people in the pastor's Catechetical instruction class.

The "Lutheran" of Feb. 26 gives considerable space to the announcement that Mrs. Charles L. Fry, of Philadelphia, who has for 22 years had charge of Missionary Literature, first in the General Council, and since the merger in the W. M. S. of the United Lutheran Church, has felt impelled to resign. Only her plea of impaired health induced the Board to accept this resignation, which was done with such reluctance that it was almost impossible to secure a vote. Mrs. Fry, who is the wife of Rev. Dr. Charles L. Fry, is well known in our denomination, as her father was the late Elder Henry M. Housekeeper, one of the most active and beloved laymen in the Reformed Church. Mrs. Fry has been a pioneer in Lutheran co-operation, and probably no one living has had more to do in promoting a spirit of understanding among the women of all branches of the Lutheran Church in this country. Her interdenominational contacts have also been most fruitful, and with her far-seeing temperament was combined a ready tact and un-failing patience. We wish for Mrs. Fry yet many years of usefulness in the work of the Kingdom.

On the recommendation of the Christian Youth Council of North America, and on action taken by the Committee on Religious Education of Youth of the Educational Commission, the period just before Easter this year will be given to a concerted campaign on the place of prayer

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and personal devotions in the Christian experience of youth. In order to make this united emphasis more meaningful, a pamphlet with services of worship for daily personal devotions entitled, "Thy Kingdom Come," prepared by Harry Thomas Stock of the Congregational Education Society, was approved by the Committee on Religious Education of Youth and recommended for publication by the Educational Commission. The pamphlet is rich in helpful material and its wide use by young people would be a real stimulus as they share with the youth of North America in this quest of richer experiences through prayer. It provides material for each day of Easter Week. These pamphlets may be secured from the Young People's Department, 413 Schaff Building, Philadelphia, Pa., at the following rates: in quantities of ten or less—5c each; in quantities over ten, up to a hundred—4c each; in quantities over 100—3c each.

Rev. J. Edward Klingaman since his resignation of the Dover Charge has performed the following services: In December, he taught the pastor's class at Zion Church, York, Pa., Rev. J. Kern McKee, pastor, and the men's class in St. Stephen's Church, York, Rev. Howard Boyer, pastor. On Jan. 11, he preached for the pastor, Rev. Harvey A. Fesperman, in Christ Church, Hagerstown, Md., where he also taught the large Men's Bible Class in November. On Jan. 18, he taught the young men's class of Faith Church, York, Pa., and preached the sermon for Rev. O. P. Schellhamer, pastor. On Jan. 25, he addressed the Young People's class at Wolf's Church and preached for the pastor, Rev. C. F. V. Hesse, near York. On Feb. 1, he taught the Adult Bible Class of the St. Luke's Lutheran S. S., Rev. Dr. Earl Rudisill, pastor. On Feb. 8, he preached in two Churches at the Foreign Mission Day services and taught two Adult Bible Classes, Rev. C. M. Mitzel, pastor, Shrewsbury Charge. On Feb. 22, he taught the Young Men's Bible Class at Bethany Church, York, Dr. G. S. Sorber, pastor. On Mar. 1, he taught the Young Men's Class of the Grace Methodist Church, York, and assisted the pastor, Rev. Dr. Leidy, at the morning service.

St. Luke's Church, Wilkes-Barre, Pa., Rev. H. A. Shiffer, pastor, is participating profitably in the Lackawanna and Wyoming Valley Church Loyalty Crusade. The

first 2 Sundays thus far observed have shown amazing increases in attendance at all services. The percentage increases for Feb. 22 were, A. M., 236%; P. M., 200%; S. S., 35%. For Mar. 1, A. M., 184%; P. M., 240%; S. S., 17%. Feb. 22 was Women's Night and Mar. 1 was Men's Night. While the women had an unprecedented attendance at their service, the men did the unusual thing by exceeding their number present by 7. The men's attendance was no doubt stimulated by a Father and Son meeting held the week previous and at which time all present pledged their support of the Crusade program. The enthusiasm and the activity of the congregation is even more marked than the attendance figures. The women workers visited every family and approached every member personally the first week and made a thorough follow-up visit the 2nd week. The men made an additional visit of all the male members of the congregation. The result thus far is that every member with exception of about 15 have attended one or all of the services of the first 2 Sundays. The beauty of the whole movement is the fact that it is the local Church doing its own work. The secret of it is organization and inspiration. Too much credit cannot be given Director Geo. G. Downey and his staff of workers for the work they are doing in these valleys for the Kingdom. The Presbyterian Church can well be credited with having made one of the most recent practical contributions to Christendom through the Church Loyalty Crusade Program.

Some time ago at the monthly meeting of the Ministerial Association of the Classis of Westmoreland, the afternoon session was given to the discussion of Laymen's Work in the Church. The final outcome of this discussion was the appointment of a committee composed of the Revs. Ralph S. Weiler, of Jeannette; J. L. Yearick, of Harrison City, and Paul T. Stonesifer, of Mt. Pleasant. This committee was instructed to arrange for a meeting of the laymen of the Classis and to prepare a program that would be of practical value. The committee met and after some discussion decided to have this meeting on the evening of Feb. 17 in Grace Church, Jeannette. The following program was set up: "The Program of Cottage Meetings," by Dr. C. E. Snyder of the Second Church, Greensburg; "A Program of Parish Visitation," by Logan Wigle of the First Church, Irwin. These are two programs that are being actually carried out in these two congregations and the committee felt that it might be a means of helping other congregations to solve some of their problems. The final address was delivered by T. K. Saylor of St. John's Church, Johnstown, who spoke of the need of a Laymen's Organization in the Classis of Westmoreland. After these addresses the discussion took place, the final outcome of which was the appointment of a committee of five men whose duty shall be to arrange for future meetings of this type and to assist any congregation in the organizing of a Chapter in the Reformed Churchmen's League. The night was miserable, but in spite of the inclement weather over 300 men attended the meeting. Every charge was represented with the exception of four, and of these one is without a pastor. The spirit of these laymen was one of enthusiasm. It made one feel that there are still a large group of laymen who are interested in the Kingdom of God. After the meeting in the Church auditorium, these men retired to the social rooms, where a cafeteria lunch was served and a short minstrel was given by the men of the Three M's Bible Class in Grace Church. Much credit for the success of the entire affair must be given to the men of Grace Church who loyally supported the pastor in putting across the entire affair.

The ordination and installation of Student Charles E. String in St. John's

Church, Egg Harbor City, N. J., Feb. 27, by a committee of the German Phila. Classis, consisting of Dr. F. W. Kratz, Rev. G. A. Haack and Rev. Max Rost. It was a most delightful occasion. Dr. Franklin H. Fisher, Phila., who confirmed Mr. String; Dr. Henry G. Maeder, of Phila., who advised and encouraged him to study for the ministry, and Dr. Carl H. Gramm, of New Brunswick, N. J., who has assisted in the installation of three pastors in this Church, one of these being his own father in 1907, were invited to assist at this service. A classmate and room-mate of Mr. String, Mr. Fred Cornelius, a medical student at Temple University, and two other college chums, Student of Theology Paul E. Schmoeyer, of Lancaster, Pa., and Mr. Wm. Saalman, of Egg Harbor City, were present. Mr. and Mrs. String, of Phila., Pa., the parents of the candidate for ordination, were present to witness this solemn act. Many friends came from a distance, including members of the Folsom congregation, a part of this charge, as well as many friends from Calvary Church, Phila., Pa. The Church was crowded to the doors and extra chairs were brought in. The sanctuary was beautifully decorated with flowers and palms. The choir sang fitting anthems and Mr. Saalman sang two solos. Dr. F. W. Kratz had charge of the liturgical service. Dr. Henry G. Maeder read the Scripture lesson, Dr. Carl H. Gramm offered prayer, Rev. G. A. Haack delivered the charge to the congregation and Rev. Max Rost the charge to the minister. Dr. Franklin H. Fisher with the other 5 ministers took part in the laying on of hands, in the ordination. After the installation Rev. Charles E. String pronounced the benediction. Rev. and Mrs. String have already endeared themselves to the members of this Church and have the best wishes of all their friends. The congregation is to be congratulated upon this happy union. Mrs. String teaches school at Spotswood, N. J., and Rev. Mr. String will graduate from Union Theological Seminary in May.

Christ Church, Bethlehem, Pa., Rev. W. H. Bollman, minister, reports: Once a year the Brotherhood has as its guests all the boys from the Junior and Senior departments of the S. S. This year this event took place Jan. 19, when through the courtesy of Prof. A. A. Diefenderfer, the men and boys visited the chemical laboratory at Lehigh University, where demonstrations of the powers and possibilities of modern science were given by some of the professors of the department. A social was held at the Church after their return. Dr. Jacob G. Rupp was guest preacher at this Church on Feb. 1. On Feb. 8, Christ Church had as guest speaker, Arthur Frederick Sheldon, internationally known as educator, philosopher, and scientist, as well as a most successful business man. His message was a real and helpful part of the series, "Stepping Stones to Success," upon which the Rev. Mr. Bollman has been speaking. At the opening session of East Pennsylvania Classis, the delegate elder from Christ Church, Prof. A. A. Diefenderfer, was elected vice-president of that honorable body. Prof. Diefenderfer has served in past years on some important Classical committees and well deserves the honor thus bestowed. Another member of his Church holding a Church-at-large office is Mrs. Weston Mease, who is serving as treasurer of the W. M. S. of Eastern Synod. "The Messiah" was presented in this Church on Feb. 15 by the choirs of Christ Church and St. Paul's Lutheran Church, Allentown, Pa., Rev. G. A. Greiss, minister. A chorus of 100 voices directed by David Griffith Samuels, of Christ Church, and accompanied by full orchestra and organ, with Dr. Warren F. Acker, A. A. G. O., of St. Paul's Church, at the console. The special soloists were Miss Charlotte Ryan, soprano, of the Metropolitan Grand Opera Co., New York, and Mrs. Eleanor Mehlberger, contralto; Mr. Morton Towle,

tenor, and Mr. Ernest Edwards, baritone, all of Bethlehem. The orchestra, numbering 20, were selected from among the best orchestra performers in the Lehigh Valley. "The Messiah" as given by the choir of Christ Church has become a traditional event in the musical life of Bethlehem, this being the 32nd annual rendition. The Church auditorium and balcony were filled to capacity, and the S. S. rooms were also used. A new type of Samson amplifier had been installed in the S. S., which gave perfect tones with great clarity. This "Public Address System" was installed for the occasion through the courtesy of Hottele Brothers, of Bethlehem. The Patron system was used by the choir. This helped in raising the necessary funds to pay expenses. It also secured a reserved seat in advance. At the close of the program, Christ Church choir, the Ladies' Aid Society catering, served a supper to the performers and a few guests in the social rooms. After a brief respite for relaxation, both choirs went to St. Paul's Church, where they gave a musical service in the evening.

UNEMPLOYMENT—SOME SLANTS

Perhaps some of us have not thought through the thoroughgoing devastation which unemployment means to its victims. Let us see.

More than three score little fellows, all of whom had lost their fathers either by death or by mental failure, were brought together for their Christmas dinner by some students. "Yes, they are a little paler and a little thinner, and not so care-free as in former years," for they sat down and kept quiet while they waited for the dinner and the program,—a terrible bad sign with boys, even if grownups call it good manners.—Unemployment had taken something physical out of them.

Usually this group can sing our university songs with considerable strength, since about forty per cent of them have enjoyed a ten-day outing to the University of Pennsylvania Camp for boys in the summer. This year less than one in five could sing these songs. Unemployment had kept them home last summer and their lives were just poorer by so much.

This group of boys usually eats quite well, yet with a surprising degree of self-restraint. In fact, some of us confess to ourselves that at their age we averaged a greater capacity than they show, and we're saying nothing about our present abilities in a comparative way. This year, they at almost solemnly. They were not satisfying a normal appetite, by which we mean one that grows and is sufficiently satisfied two or three times each 24 hours; they ate rather like persons who were

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thinking of where the next meal would be coming from. Unemployment had actually made them much older in manner, which for such little fellows means, robbing them of their youth, usually their only happy years.

They were presented with harmonicas, and the ones who played well were urged to do solos. Now usually five or six out of such a number can do some very creditable execution, with a leaning to mercy in their choices of numbers. This year one played well, and another showed that he had done a little practising before, but all of the others seemed to be handling a new toy. Unemployment had again shown its terrible grip on child life.

* * *

We sat about a lunch table, when a social worker began, "But the Church is not concerned with 'my girls,' meaning a group of industrial women."

She was reminded of the large number of pastors who are literally burning their hearts out and tramping the streets both hunting work and trying to help procure relief for their people. We told her of the case of one minister who had a caller one Saturday morning, an old man who had worked for a number of years for a firm all of you would know about were its name mentioned, but had been cast aside with the others when work became slack. This pastor called up the firm and told them of the results of their action in terms of food, shelter and fuel. He did not stop there, but kept right on until relief sufficient to carry the family over the week-end and more had been brought in.

"Yes, that is all right for his members, but what of those outside of his Church?"

"It happens that that was a Roman Catholic family," was our reply. Naturally the criticism of the Church stopped rather abruptly, but not until we had a chance to add, "Now you would not want that minister to be going about and telling everyone what he had done, would you?"

But what we said to ourselves was, "But why do we not tell such stories on each other?" They help all of us. The Church would soon receive another sort of hearing from many people in every community were its finest deeds known, of course without exposing any of the tenderly personal things about those most in need, but we would all get greater skill and enthusiasm in doing more for each other.

Last night a new side of this situation was brought out in a dinner conversation. A young alumnus said, "The men going out to get jobs now have a great advantage. Some of my classmates thought they had jobs when as a matter of fact they were merely fillers-in during rush order times. The men who get jobs now know that they have jobs."

We fear he did not quite catch the difficulty of the task, although the theory is not without merit.

In this month's issue of "Young Men," formerly "Association Men," Hungerford has a splendid challenge to those who are out of work along the lines of searching themselves; the real needs of their former line of work; and the deeper values of it, with a view to making adjustments for the future either in changing the line of endeavor, or of making oneself a better prepared worker. For isn't it true that some of us have been a little remiss in trying to do the very finest work of which we are capable because for a number of years some pretty poor work was accepted because there was so much to do and so few doing it?

But at any rate, this is a great problem, and we get nowhere by trying to "pass the buck" to other groups than our own. This problem belongs to all of us. So let us be big enough, charitable enough, and patient enough to keep at it until it is not simply made endurable, but solved right. The Good Samaritan believed in "immediate relief," but he did not stop with pouring in oil and wine, "He took him to the inn,"

and made provision till his return. The implications are that even then his sense of **having done his share** did not satisfy him. He was prepared to finish the task.

May we not also ask ourselves some very personal questions about the wages we pay to others, how we used our money, and whether we are deeply concerned. "Have compassion," was Jesus' phrase, and not simply have an inactive curiosity about the problem and those who are suffering from it.

Clayton H. Ranck.

CHRISTIAN STEWARDSHIP AND THE TITHE

The Rev. A. C. Thompson, D. D.,
Tamaqua, Pa.

1. The tithe expresses an acknowledgment of God's ownership of the world and ourselves as interest paid recognizes the ownership of money borrowed from the bank, as taxes recognize the State's sovereign ownership in society, and as rent payments acknowledge that another owns the house in which we live.

2. The tithe—giving one-tenth of one's income—has the sanction of Scripture as being the first lesson in stewardship. It antedates the Mosaic law, and as a custom it receives the approval of Christ when he mentioned the tithing by the Pharisees of the "mint, anise, and the cummin," saying, "This ought ye to have done." The great Councils of the Christian Church throughout the centuries stressed the tithe.

Protestantism is now in a struggle with the extreme development of its principles of individual worth and initiative applied to the economic world. Protestantism has inaugurated the era of capitalism, selfish, unsocial, and unchristian. It carries with it a tyranny which must be overthrown in the name of Christian stewardship of possessions.

3. Tithing is only the first lesson in Christian Stewardship. The lesson of Christian honesty once learned must be followed by that of Christian beneficence. But the Christian Church cannot credit itself with Christian charity when its offerings are less than one-third of the amount of the tithe. Even as it is, the Reformed Church is far below the average of the Protestant denominations in the acknowledgment of Christian Stewardship.

4. Tithing is putting God first. The laying aside of the first tenth is an endeavor to fulfill the spirit of the command, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." This setting aside of the Lord's portion for the extension of his Kingdom transforms giving. It is no longer the outcome of a contest between one's immediate desires and the cause of the Lord as represented in the need of the Gospel, or temporal assistance, by one of God's children—our brothers. Instead, giving becomes a prayerful, statesmanlike handling of the Lord's money in the spirit of the Giver of All.

5. The tithe is an act of trust and takes anxiety out of Christian life. It places the responsibility for one's economic condition where it really is and where it belongs, in the hands of God. God's word encourages the giving of the tithe as a challenge to his providence. "Prove me now herewith, saith the Lord of hosts." If God finds that he can trust his servant; and if his abilities can be increased to greater efficiency in service, then he that is "faithful in that which is little" has given him the opportunity to be "faithful in much." On the other hand, the Christian learns to be content in God's will and in the field of service bounded by the wisdom of God.

6. The dedication of the tithe curtails sin. A man's legitimate income is nine-tenths of what he receives. This is for the support and development of himself and family. The other one-tenth belongs to the Lord, and is given into the hands

of the individual Christian as a specific trust and implement for use in the definite extension of the Kingdom. Many men could not afford to sin if they did not use the Lord's money for it. This spending of the Lord's money is detrimental to the individual and to society. It is a culpable transaction. It carries with it the double evil of being first, a robbery from God, and second, the contribution of the same to the devil.

WORLD CONFERENCE ON STEWARDSHIP

Preparatory to the World Conference on Christian Stewardship and Church Finance, to be held at Edinburgh, Scotland, June 22-26, 1931, the committee met recently at Hotel Kingsley, London, England. The program will include discussion on "the world challenge to the Church of today." An answer to this question will be sought in our Lord's philosophy of life and the Gospel appeal in terms of Stewardship for the whole of life, embracing personality, talents, leisure, culture and work, as well as material possessions. In such an interpretation of life a Christian philosophy of wealth must find a place and the conference will therefore seek to understand how the acquisition of wealth may be pursued in harmony with Christian principles, what is a Christian standard of living, and what is Christian spending, and how the ideal of Stewardship should govern philanthropic expenditure and support of the work of the Kingdom of God. Other matters to be considered will be to find a safeguard against the modern economic threat to family life; Stewardship as the principle to Christianize the whole process of giving, eliminating unworthy appeals and collection, and developing and improving systematic and proportionate giving. Efforts will be made to spread the Stewardship ideal throughout the world. The conference will endeavor to arrange for concerted action in the future for the extension of the ideal as vital to the life of the Church and to the work of the Kingdom of God. This will be by far the finest and most comprehensive discussion on Stewardship ever presented to any Church group in the world.

Our Church is entitled to nine delegates. Dr. William E. Lampe has been elected by the Executive Committee as one representative of the Reformed Church. Enrollment from other Protestant Churches is growing daily. Will such who can be in the vicinity of Edinburgh, Scotland, on their travels around June 22-26, communicate with Doctors Mickley or Lampe and express their interest in attending this conference either as an accredited delegate or a visitor?

J. M. G. Darms.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The epidemic of measles is subsiding. With but few exceptions, all the children in the Infirmary are from Knerr and Leinbach Cottages—the children aged 6-9. In all there were about 60 children who had the measles.

The last group of our children who needed ocular attention were taken to the Reading Hospital on March 12.

The wrecking of the carpenter shop has progressed very rapidly. It was interesting to see how anxious the boys were to lend a hand. It required careful supervision so the boys would not be injured.

I have heard it said that our girls do not dress like orphans. Very few are purchased by relatives. The dresses our girls wear are as a rule second-hand dresses, which are sent to us by friends of Bethany who find their dresses too small or not useful to them. The only new dresses purchased or made for girls are presented when they leave the Home at 18. Thanks to the many friends of Bethany who send us their dresses.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

SWALLOWING A CAMEL

Text, Matthew 23:24, "Ye blind guides, that strain out the gnat, and swallow the camel!"

Have you ever swallowed a camel? Do not answer the question until you have heard the whole sermon.

I told you last week that Jesus had a great deal of trouble with the Pharisees, who were all the time finding fault with Him and His disciples.

The Pharisees did many things which were mere form and outward show and had no life or spirit in them. They were great sticklers for the keeping of the letter of the law, but they did not catch its spirit.

In this chapter St. Matthew records the "woes" which Jesus pronounced upon the Pharisees because of their hypocrisy. In verses twenty-three and twenty-four we read: "Woe unto you scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!"

I believe that Jesus had a sense of humor, which flashes out in some of His sayings. It is felt here by those who have enough imagination to see the picture that He paints. It is also seen in a similar denunciation of hypocrisy in the Sermon on the Mount (Matthew 7:3-5): "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The strict and accurate Jews had a custom of straining their wines and other drinks, lest they should swallow a gnat, or some other unclean insect, and transgress the law found in Leviticus 11:23, "But all winged creeping things, which have four feet, are an abomination unto you," and other verses.

A traveler in North Africa, where Eastern customs are very jealously retained, reports noticing that a Moorish soldier who accompanied him, when he drank, always unfolded the end of his turban, and placed it over the mouth of his drinking vessel, drinking through the muslin to strain out the gnats, whose larvae swarm in the water of that country.

The gnat was one of the smallest creatures known to the Jews, while the camel was the largest animal with which they were familiar; and both of them were unclean. Jesus found no fault with the Pharisees for straining out the gnat, the smallest creature, but He blamed them for swallowing the largest, the camel. It was all right for them to be scrupulous about the minutest matters of ceremonial observance, but He censured them for neglecting the highest and weightiest matters of the spiritual life.

Jesus illustrates His point by saying, "Ye tithe mint and anise and cummin, and have left undone the weightier matters of

the law, justice and mercy, and faith." The law required the Jews to pay tithes of all the products of the field, for many of them were farmers and gardeners, as well as of everything else they had. In Leviticus 27:30, 32, we read, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah. * * * And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah."

Jesus mentions as specimens "mint and anise and cummin." The leaves of mint and the seeds of anise were used both for flavoring food and in medicines; and the seeds of cummin were used for flavoring. The Pharisees were careful to tithe every product. They even made it a point to

you recognize the father as the greater man. Something has come to him amid the silent hills; the spirit of the lonely moor has touched him; he has wrestled with a few great truths, a few great sorrows, alone, amid the rolling miles of heather. And it is that discipline of thoughtful quietude, controlling and purifying the moral judgment, that puts the keenest intellect to shame."

In my boyhood I knew a man who read his Bible, said his prayers, gave testimony in the prayer meeting, and boasted of his goodness, but he abused his wife, was a tyrant to his children, and persecuted other Christians, telling them they were lost. He was a regular Pharisee, a hypocrite. He strained out a gnat and swallowed a camel.

We are all in danger of falling into the way of the Pharisees. That is why I asked whether you ever swallowed a camel. You are young and have the most of life before you, and you can save yourself much trouble and misery by learning to see things in the right way and to give them their true values.

Seek first the kingdom of God and His righteousness, and your life will be well balanced. Put love at the centre of your life. When anything else than love is at the centre, the gnats and the camels are sure to get mixed. Love alone sees purely, clearly, deeply; it sees gnats as gnats and camels as camels.

You must try to cultivate the habit of seeing things as Jesus sees them. If you ask Him to help you and to show you, He will do it. He says, "If any man willeth to do His will, he shall know of the teaching." He will show you what is great and what is small, what is important and what is trivial, which are gnats and which are camels.

I am afraid that some Christians observe Lent in the spirit of the Pharisees and do not get much spiritual benefit out of it. They give up something for a few weeks, thinking that they will please their Lord in this way. They strain out a gnat and may swallow a camel. Far better is it to take up something that will make your life permanently more beautiful and Christ-like.

"How many legs has a sheep, calling his tail a leg?"

"Five."

"Wrong. Calling the tail a leg doesn't make it one."—Torchbearer.

"What became of that unpaid bill Dunn sent to us?" remarked the bank clerk to his wife.

"Oh, that?" she asked. "I sent it back marked 'insufficient funds'."

Portland Express.

HE HEALETH ME

B. F. M. Sours

O Thou to whom Thy people pray,
Before Thee all my cares I lay.
Reach out Thy hand and set me free;
Reach out Thy hand and succor me!

The surges roll upon my soul,
The traffic doth so swiftly roll,
That I am wildered by the din—
Spread wide Thy arms and let me in!

And ere the west, at set of sun,
Sings sweet as Heaven, day's journey run,
May all the world behold and see
That it is Thou Who healeth me.

Mechanicsburg, Pa.

gather the tenth sprig of every garden herb, and to present it to the priest.

But Jesus calls them "blind guides" because they could not see the difference between little things and great things, because they strained out a gnat and swallowed a camel. And that is the trouble with a great many people in our day. We are going so fast and living so fast that we cannot see things in their right light and proper proportion. If you are in a train going sixty miles an hour, you cannot see things clearly. When I was in Europe I tried to take pictures of some beautiful scenery from the window of the train but we were going too fast and the pictures were all blurred.

The great Scotch preacher, G. H. Morrison, who passed away last year, and whose sermons are still widely read, has the following paragraph in one of his sermons: "I have often been humbled, when I lived among them, at the wise judgment of some Highland shepherd. The man was not clever; he read little but his Bible; his brilliant son was home with his prizes from college, and I dare say, in the eyes of his brilliant son, the father was fifty years behind the times. But you get the shepherd on to moral questions, on to the relative magnitude of things, and spite of all the Greek and Latin of the prize-winner,

THE PASTOR SAYS

By John Andrew Holmes

Men do not think: they merely imitate.

Home Education

"The Child's First School is the Family"
—Froebel

CORRECT SPEECH HABITS

By Helen Gregg Green

Everybody talks! But how do they talk? Are their voices melodious and pleasing? Do they speak correctly?

Mothers and fathers have much to do with determining the kind of speech habits their boys and girls will acquire. Correctness in grammar and a growing and improving vocabulary are worth striving for.

A child should learn to use good English before he is old enough to go to kindergarten. If he hears only correct expressions, he will have little difficulty in forming correct habits, but any faulty sentence of his should be followed by the proper wording without any reference to his mistake. This should never be done in a manner to produce irritation or stubbornness. If correct language habits are formed in childhood it is an almost certain rule that they will be carried through life.

Good English is both a business and a social asset. It is not easy to succeed along commercial lines unless one has it; it is impossible to possess charm and poise without it.

Recently I entered a room filled with strangers. One young girl was particularly lovely. She seemed to glisten, so beautiful and attractive did she look. But when she spoke, ah me, all the glisten faded. Her voice was loud and rasping, and her English was lamentable. It was difficult to find any subject on which she could talk intelligently. This reminds me of another plea I wish to make—it is for the lost art of conversation.

Why not get into the habit of **talking things over**? Encourage the children to talk. Discuss places of interest and important things that are going on in the world. If some member of the family discovers a new word, why not look it up in the dictionary, talk about its use and make it a family possession?

The habit of correcting the speech of different members of the family can be made into a good natured game for little and big. For the very small children, there are many devices that help. Appeal to a child's imagination. Tell the story of Have, Gone, and Went. Have and Gone play happily with each other, but Have and Went do not enjoy doing the same things, so you do not find them together.

Ask your small son to wait outside of a room while you and Father go into the room. One of you will knock at the door. He asks, "Father, is that you?" You answer, "No, it is I." Son says, "It is not he, it is Mother." Of course you can vary this game almost indefinitely.

Try writing words on cards—such words as he, set, sit, teach, learn, me, I, for, fur, came, she, they,—and ask the children to play with you the game of making sentences with the words on the cards. Or if the children are too small to read, suggest: "Now I shall tell you a word. See what a good sentence you can make with it. Ready. My word is lay." "All right, Mother, I'm ready. I lay the book down." "That's fine!"

Don't forget to commend.

As we said, before, these are merely devices. Most children enjoy them, and often they are very helpful, but of course the only dependable method for establishing good speech habits requires, first of all, that we employ the continuous assistance of good examples as daily teachers.

Note: Watch for another article on this subject in our next issue: "Why Don't Yer?" by Lenora Bailey.

"I am a great believer in kindergarten work. I think it should be the foundation of every public school system. All of our children made their start in the kindergarten."—J. C. Hardy, President, Baylor College for Women, Belton, Texas.

If the little children of your community have no kindergarten to which to go, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for information and advice.

Mrs. Newlywed—"Have you any nice slumps this morning?"

Butcher—"Slumps? What are they?"

Mrs. Newlywed—"Indeed, I don't know, but my husband is always talking about a slump in the market, and I thought I should like to try some."

Birthday Greetings

By Alliene S. De Chant

Guess what! Our mailbox has been moved! Instead of walking one-fifth of a mile to the crossroads, we just go out our front door, down the porch steps, across fourteen stepping stones, and there's the box, freshly painted, and perched waist-high, on a new post! How happy I am when letters in that box are from you,—from Birthday Club boys and girls in America, in Japan, in China! Just the other day I found one with a blue stamp in the corner,—a 10 yen (five-cent) one, with a castle and the Imperial chrysanthemum on it,—a surprise from the missionary evangelist father of our Carl G. and Marianna Nugent, of Yamagata, Japan.



Our Friends, the Nugents

Just peep over my shoulder and read it with me:

The Japan Mission
of the
Reformed Church in the United States
Yamagata
Jan. 7, 1931.

YAMAGATA HOLIDAY TALES

The Christmas prize story concerns a toy tractor received by a certain Carl G. from the Woman's Missionary Society. He was tickled fit to kill.

"A tractor like David's!" (David Noss), he said, "because now I'm a big-boy!"

The New Year's story is about Marianna. There was a cry in the night—some time in the small wee hours of the second day in the new year. It was real downright grief, and Mother went to investigate.

"New Year's Day is slipping away so fast," said the young lady between her sobs, "and I don't like it." It seems she had been keeping awake trying to hold it back and had been unsuccessful.

For her birthday dinner Marianna had invited the Kwantos, my secretary and his family. They came bearing gifts—a lovely big tray of mikan (Japanese oranges)—and we had a splendid time together. Toward the close of the festivities Marianna called Mother aside and, after considerable hesitation, expressed what was on her young mind:

"Don't you think it's about time for them to give me my present?" (Visions of a lovely doll presented on a similar occasion a year ago by Auntie Noss.)

Mother explained that the mikan was the present and, though it wasn't quite like Auntie Noss' gift, that was their custom. Marianna was finally persuaded to be satisfied, but with a reservation:

"It's all right, I guess, but I don't like that custom."

W. Carl Nugent.

P. S. Isn't it fine that our Woman's Missionary Society of General Synod sends a Christmas gift to every missionary boy and girl?

P. S. 2. But I miss the run down the hill through the orchard, to the mailbox, with Pete.

P. S. 3. Mrs. William H. Miller, wife of our pastor at Pavia, Penna., wrote this on her Christmas card: "Our Tommy was sorry to hear of the death of your Pete. We have a number of dogs in Pavia that might be spared to take his place, if you come out this way. We are having plenty of venison this winter."

Jason: "Tell me, which travels the faster, heat or cold?"

Mason: "Heat, I suppose."

Jason: "Right you are. Anyone can catch a cold."

CERTAINLY

It was a morning when the pavements were covered with ice. Wise Man met Pedestrian and remarked: "This is a musical morning." "I don't grasp you," replied Pedestrian. "Well," answered Wise Man, "if you don't C sharp you will B flat." Whereupon Wise Man slipped and fell flat.

The Family Altar

By Prof. H. H. Wernecke, D.D.

HELP FOR THE WEEK OF MAR. 16-22

Practical Thought: "Be not drunken with wine, wherein is riot, but be filled with the Spirit."

Memory Hymn: "Ride On! Ride On In Majesty!"—Hymnal of the Reformed Church, 154.

Monday—A Foolish Man Luke 12:16-21

Jesus chose His words carefully. When He states in the parable that God called this wealthy farmer a fool, we may well look for definite reasons for such a designation. Certainly this man is pictured as one of mental ability, of moral character, of honest wealth but nevertheless a fool, because he was not rich toward God. He was seeking for gold while forgetting God. He was heaping up goods for selfish enjoyment in future years and forgetting that wealth and life itself are a gift of God, and that real life consisteth not in the abundance of things possessed but in the unselfish use of wealth and of opportunity according to the will and in the service of God. That there are many "foolish men" today is quite evident but we do well to remember that they are not all wealthy farmers, nor rich bankers, nor prosperous manufacturers. Those of us who possess but little of the wealth of the world are in similar danger of trusting in the gifts instead of the Giver.

Prayer: Save us, O Lord, from trusting in earthly treasures. Help us to see the danger and foolishness of making money our god. May we find in Thee, O Christ, the treasure in whom we are rich for time and eternity. Amen.

Tuesday—The Use and Abuse of God's Gifts. Luke 12:41-48

Our Lord had been warning His disciples against being absorbed in selfish acquisition of wealth and now enjoins upon them the attitude of watchfulness, implying that if His coming was occupying their thoughts they would be kept from worldliness. The fact of the Lord's second coming does not need to produce a nervous expectancy but

should stimulate a faithful performance of our tasks. A year or two ago, six girls were poisoned in a factory and when it was discovered that they were within two years of death, they planned how to spend that time using the money the company was obliged to pay them. Only one, if I recall correctly, decided to use the time and money for what could be called in any sense a noble purpose. On the other hand, there are noble Christians, rich and poor, who "carry on" faithfully not till they have accumulated a fortune, not till they are retired, but till He comes, and calls them home.

Prayer: We thank Thee, O Father, for the privilege of working at our daily tasks. Cause us to see all things in relation to Thy great purposes so that we may do all things as unto Thee, remembering that even a glass of cold water given in Thy name shall not remain unrewarded. **Amen.**

Wednesday—Stewardship Unavoidable Luke 20:9-16

Every privilege we enjoy is a responsibility and the larger the privilege, the greater the responsibility. To whom much is given, of him much shall be required. In this story of a householder who established and equipped a vineyard and let it out to tenants, Jesus brings home to the Jews the privilege they have enjoyed by having had the prophets to summon the people to repent. And since they now plan the death of the Son, the Heir, Jesus Himself, He indicates to them that the vineyard would be given unto others. What is true of Israel as a nation is equally true of individuals. Life itself implies responsibility to use it aright. Opportunities for study, for service; a position of authority, in Church or State; the trustee of a large or a small estate; parenthood,—all these bring with them an unavoidable stewardship.

Prayer: Help us, O Father, to use every ability for some good purpose, to the glory of Thy name. **Amen.**

Thursday—Ye Are Not Your Own I Cor. 6:12-20

The answer to the first question in our Catechism ought to be as familiar to us as Scripture itself. So splendid a summary is it that the first part of it is at times quoted almost to a word by people of other Churches. That we are not our own but were redeemed, not with gold or silver but with His precious blood—that is an all-sufficient reason for "glorifying God in our body." Increasingly we realize that we have no right to abuse our body, that it is a sacred duty to promote its well-being through wholesome food and moderate exercise.

Prayer:

Thine forever! Lord of life,
Shield us through our earthly strife;
Thou, the Life, the Truth, the Way,
Guide us to the realms of day. **Amen.**

Friday—Clean Living Enjoined II Cor. 6:14-18

As Christians we are in the world but are not to be of the world. There is an essential spiritual difference between believers and unbelievers. In their relationship to God they are as the just and the unjust. But the Christian does not stop with being justified by faith, but the very nature of faith is such that it urges him on "with earnest purpose to begin to live according to all the commandments of God." We are confronted by the vivid contrasts: righteousness and unrighteousness; light and darkness; Christ and Belial; believer and unbeliever; temple of God and temple of idols. These contrasts may have appeared more sharply in an adulterous and idolatrous Corinth, than in a nominally Christian America. But ought they not be drawn more sharply today than is customary?

Prayer: Thou hast called us, O God, out

of darkness into Thy marvelous light. May we walk as children of light. **Amen.**

Saturday—Servants of Righteousness Romans 6:12-18

The mechanical formalistic conception of faith was already met with by Paul. Ever and again it is stated, "If we only believe in Jesus, then it does not matter what we do." If one is justified who has not kept the law, then one must be free to break the law. Paul meets this attempt to excuse oneself by proceeding to show that faith in Christ does not make one free to sin but free from sin. To yield obedience and service to any person is to become a slave of that person. Since no one can serve two masters, either he is a slave to sin or having faith in Christ, giving his allegiance to Him, he is a servant of Christ, a service which results in right-

WHY USE SCATHING WORDS?

O, why do folks use scathing words,
When all such words impart
A venomous sort o' poison
That wounds a human heart?

All scathing words are thorny words;
They pierce the very soul;
And they compare with kindly words
As brass compares with gold.

A wounded heart can't radiate
The sun of love and cheer;
But cry it will in secret pain
And shed a silent tear.

Help us, dear Lord, true grief to feel
When tongues cut sharp as steel,
Help lock all scathing words away,
Our lips to them we'll seal.

Lord, help us speak the kindly word
That soothes an aching heart,
But in broadcasting scathing words
May we ne'er take a part!

Harry Troupe Brewer.

Hagerstown, Md.

eousness. At the time of Lincoln's freeing the negroes, a slave upon being informed by his master that he was now free, bore testimony to a deserving Master when He replied, "Then I shall be free to continue to save you."

Prayer: We rejoice, O Father, in the opportunities for service in Thy name. When temptations beset us, cause Thy Spirit to draw us in the paths that Thou wouldst have us go. **Amen.**

Sunday—Treasures in Heaven Matthew 6:19-24

In describing the ideal life, Jesus gives two warnings as to the attitude of mind which should characterize His followers in their relation to worldly possessions. The first is against avarice and the second against anxiety. The one is the special temptation of the rich, the other of the poor. In regard to the former He reminds us of the uncertainty of treasures upon earth; they soon pass away. In addition they tend to divert our heart from God and His Kingdom. Besides, the desire for wealth may easily becloud our moral vision while an eye that is "single" clarifies this spiritual vision. He that giveth to the poor, lendeth to the Lord. An open Bible and unparalleled opportunity for dedication of life and labor to the Kingdom, make possible laying up treasures in heaven as perhaps never before.

Prayer: Our gracious Father in heaven, we thank Thee that Thou dost in love warn us against the dangers of money. Grant that it may not become our master and rob our hearts of love to Thee but may our love to Thee cause us to recognize all things as gifts out of Thy hand.

Puzzle Box

ANSWERS TO—MAKE 7 WORDS OUT OF 21—No. 2

1. Carbonate
2. Winsomeness
3. Nevertheless
4. Notwithstanding
5. Uppermost
6. Interpose
7. Harpsichord

CURTAILED WORDS, No. 14

1. Curtail twice to trust or to have confidence in and get to misrepresent. Curtail twice and see a Babylonian deity. Curtail and get the verb "to be."
2. Curtail twice one who repairs and get the thing he does. Curtail and see a group of human beings. Curtail and find a personal pronoun.
3. Curtail the floor of a fireplace and get a vital organ of the body. Curtail and get to take heed or listen to. Curtail twice and find a personal pronoun.
4. Curtail twice to tread upon and see a homeless wanderer. Curtail and find an English trolley car.
5. Curtail a fiery steed and have your purchase added to your account. Curtail twice and find to burn slightly or to scorch.
6. Curtail to assign soldiers to a certain place for shelter and get one-fourth of a unit. Curtail twice and get a dry measure.

A. M. S.

"This vase is two thousand years old! Be very careful in carrying it."

"You can depend on me, Professor; I'll be as careful of it as if it were new!"
Lustige Blaetter, Munich.

Johnny Bull: "We have some very large birds in England. Why once while I was standing in a zoological garden I saw a man come in on an eagle."

Yankee Dude: "Brother, that's nothing. Once while standing in a ball park I saw a player go out on a fly."

NEW NEEDS FOR THE OLD BOOK

By George William Brown, General
Secretary, American Bible Society
(See cut on cover page)

That dramatic and dire needs for Bibles spring up with startling frequency is surprising news to all save to those whose responsibility places them in a focal point where such needs naturally express themselves. Such a point is the Bible House in New York City where for over three-quarters of a century have been located the headquarters of the American Bible Society and whither are directed the appeals for Scriptures when untoward emergencies occur.

A cablegram from Geneva, Switzerland, a few weeks ago announced the distressing conditions amid which thousands of Lutherans and Mennonite refugees were living near Moscow, Hamburg, and Bremen. These religious-minded folk, mostly farmers, decided to flee from Russia because of intolerable conditions imposed by the Soviet government which is adamant in its refusal to recognize or tolerate religious practices. Let the desperation of the situation speak from the cable itself:

"Thousands of families stopped on their flight from Russia * All their possessions sold or lost * No money, food, or winter clothing * Living in terrible squalor in concentration camps * Bitterest need for immediate help * This concerns all Protestant people * Urge necessity for immediate help as sickness already breaking out **"

In a subsequent cable came the message, "Please appeal to Bible Society because need for Bibles very strong among Rus-

sian refugees who are not allowed to take Bibles with them." This was followed by a letter describing in more detail not only the physical suffering but also the spiritual depression and destitution, and stressing the need of Bibles and Scripture portions. The American Bible Society at once responded by cabling a substantial sum for the purchasing of Scriptures.

Late in the autumn of 1929 a destructive typhoon with characteristic suddenness hit certain areas in the Philippine Islands and came within thirty miles of the city of Manila. Logs being floated down a river by a lumber company formed a jam against a bridge. Becoming torrential the waters caused an inundation which submerged a number of towns. The usual danger and anxiety followed. The agency secretary of the American Bible Society who was soon on the spot wrote: "The logs in the river were washed over the banks and in many cases driven through people's homes. In one instance, a house was washed down the stream and the family inside chopped a hole in the roof and perched there awaiting rescue. However, one of the logs coming down the river with tremendous force drove through the house smashing

it to bits and killing all of the family except the father. In other places people were killed in their beds by the logs wrecking their homes. In all between forty and fifty people were killed in that district."

One thinks of course of the Red Cross in such emergencies and the Red Cross, to be sure, was soon on the field. One also realizes that in such calamitous experiences few of the sufferers in their haste to escape take time to find and carry a Testament or Bible. Here was the opportunity of the agency secretary of the American Bible Society. With the assistance of pastors he distributed portions of Scripture to 4,000 of these destitute people. Man does not live by bread alone either in normal or critical times. Faith must be fed as well as the body. Spiritual bravery is needed when life is to be reconstructed after a typhoon.

"Word of mercy, giving
Succor to the living;
Word of life, supplying
Comfort to the dying."

The attention of the American Bible Society was recently directed to a peculiar

need for Old Testaments. While not a sudden emergency like the above it is appealing if for no other reason because of its picturesqueness. It is the need of the Old Testament for persons known as the Sephardim living in Constantinople, Salonica, Adrianople, Smyrna, Bulgaria, and Cairo.

The Sephardim, of whom there are probably 70,000, are Spanish-speaking Jews who were exiled from Spain in the fifteenth century by Ferdinand and Isabella. They speak a dialect which differs from modern Spanish and is written in Hebrew characters. In order to prepare a new edition of the Old Testament for these thrust-forth aliens, thereby saving them from secularism, a substantial sum is being sought from philanthropic sources.

Nor is this all. Other interesting emergencies could be cited. The ones mentioned above indicate that the matter of increasing the circulation of the Scriptures, the object for which the American Bible Society was founded, is not perfunctory, whitened with tedious administrative pallor, but colorful and buoyant as it rises to meet unusual and unexpected opportunities.

FINDINGS OF THE MISSIONARY AND STEWARDSHIP COMMITTEE OF EASTERN SYNOD

In a meeting of the chairmen of the Classical Missionary and Stewardship Committees of Eastern Synod, held in St. Paul's Church, Reading, Pa., the following was recommended to Classical and congregational committees:

1. That the Lenten season be used to its utmost to deepen the spiritual life of our people; that we challenge them to enter into a more intimate relationship (fellowship) with our self-sacrificing Lord and Master. In practise, if not in theory, we have shut up sacrifice in Jesus alone, holding that the merit of His suffering is imputed to us without our sharing His suffering. This is a mistake. Paul, whose passion was to be a partaker of the fellowship of His suffering, would not say this. We dare not neglect this stern culture of the soul.

2. That the Self-denial envelopes be used to receive concrete expressions of that fellowship and deepened consecration; that pastors be encouraged to definitely challenge their people to observe Acknowledgment Week, March 8.

3. That the organization of Study Groups on Stewardship be promptly done and that the responsibility for this be laid upon the Classical Committee. The books recommended are: "The Message of Stewardship" and "Dealing Squarely with God" by Cushman; "Royal Partnership" Melvin; "The Way to the Best," Anderson; "Victory of Mary Christopher," Calkins.

4. That to create more interest in Stewardship and missions, there be published, not only in the "Messenger" and "Outlook of Missions," but also in small pamphlet form, more short stories of human interest that they may be distributed far and wide in Church Schools, Young People Societies, etc.

5. That all treasurers be requested to remit benevolent moneys promptly at the end of each month, whatever amount they may have on hand. While the goal is one-twelfth each month, do not neglect to send in what you have.

6. That an urge be placed upon raising, as in former years, the bulk of the Apportionment by Easter in order that the Orphans' Homes do not suffer at the end of the year.

7. That an emphasis be placed upon preparing and taking the Every Member Canvass this year. A demonstration of the E. M. C. may be profitable at elder's conferences, etc. Also that a campaign direc-

tor be appointed in each congregation. This man or woman may be the key-person with whom outside agencies may get into contact for all financial matters.

8. That we call upon our people to give proper respect and obedience to the constituted authority of the Reformed Church

and to follow her program as adopted by Classis.

9. That while much benevolence is done outside the Apportionment, it is the judgment of German Synod that the Apportionment should have first claim upon every congregation.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The British Minister on Foreign Affairs, Arthur Henderson, and A. V. Alexander, First Lord of the Admiralty, have obtained the French acceptance of the Navy pact terms. Paris has agreed "in principle" to a compromise plan to settle the dispute with Italy. Later they went to Rome and brought about naval accord with Paris. Thus the rivalry between France and Italy is ended.

More than 1,000 naval officers are involved in a decision of the British Admiralty to make extensive cuts in the Navy personnel. Great Britain will retire 1,044 naval officers April 1.

The Supreme Court Feb. 24 unanimously upheld the constitutionality of the 18th Amendment. The decision of Judge William Clark, of New Jersey, in which he held that the amendment was invalid because it was ratified by State Legislatures instead of by State conventions was reversed by the opinion handed down by Associate Justice Roberts, of the Supreme Court.

By a vote of 289 to 93 the House Feb. 24 passed the Gifford "lame duck" resolution, providing for a constitutional amendment to change the date of succession of the President and Vice-president and the meeting time for Congress. The measure passed provides that the terms of the President and Vice-president shall end at noon on Jan. 24, instead of March 4, as at present, and that the tenures of Senators and Representatives shall terminate on Jan. 4, when the new members shall take office and the new Congress shall begin.

Names were assigned to nine fleet submarines by the Navy Department Feb. 24 in place of designation by letters and numbers, the change being a return to the original policy of the navy.

Dieudonne Coste, Paris-to-New York flier, has been designated the world's premier aviator by the awards committee of the International League of Aviators. Miss

Amy Johnson, who flew from London to Australia, received highest honors among women fliers. These fliers were received at the Elysee Palace Feb. 25 by President Doumergue and got silver cups at a formal ceremony. Frank Hawks, speed flier, was named America's premier aviator for 1930.

President Hoover vetoed another Indian compensation bill Feb. 24. This bill if enacted into law, would have granted to Chippewa Indians in Minnesota the right to reopen claims before the Court of Claims involving lands ceded to the United States 42 years ago.

William Hale Thompson, three times Mayor of Chicago, won the Republican nomination Feb. 24 for a fourth term, defeating Municipal Court Judge John H. Lyle, by 65,000.

The former Grand Duke Friedrich August, of Oldenburg, died in Germany Feb. 24 at the age of 78. The house of Oldenburg, which is 800 years old, has provided rulers for a dozen European countries.

By a vote of 72 to 11, Eugene Meyer, Jr., of New York, was confirmed Feb. 25 by the Senate as governor of the Federal Reserve Board.

A nebula was discovered speeding 11,000 miles a second, fastest known, by Dr. Milton L. Humason, of the Carnegie Institution's observatory at Mount Wilson, Cal.

Edwin C. Broome, Superintendent of Schools in Philadelphia, was elected president at the annual convention in Detroit of the department of Superintendence of the National Education Association.

The House Feb. 26 overrode President Hoover's veto of the Veterans' bonus loan bill, passing it by a vote of 328 to 79, or 36 more than the two-thirds necessary. The President's message warned of possible increased taxes and injury to the government's financial structure. The bill became a law Feb. 27, when the Senate, by a vote of 76 to 17, passed it over the President's veto.

The Surrogate Court of New York ruled that the heirs of Joseph Pulitzer have the right to sell the "World" newspapers despite the prohibition of their father's will. "The World" and the "Evening World" will become the "World-Telegram," the 26th newspaper in the Scripps-Howard chain. 230 persons were killed Feb. 21 in the worst hurricane ever experienced in the Fiji Islands.

A new big treason trial opened Mar. 1 in Moscow, when a group of 14 economists, headed by the celebrated Professor Grohman, were accused as Menshevist counter-revolutionaries.

Samuel Hill, 73, well known railroad builder, died at Portland, Ore., Feb. 27.

The year 1930 proved a banner year for peace treaties. Fifty-two bilateral pacts to settled disputes were registered with the League of Nations, 18 more than in 1929.

German writers and scholars published a joint manifesto Feb. 27, addressed to those 186 Frenchmen of letters who recently appealed to German intellectuals to join them in working for a Franco-German understanding and a new Europe.

The Navy Department appropriations bill was transmitted to the President Feb. 27 after a conference report on the bill carrying about \$358,000,000 was adopted by the House and Senate.

Flying over a route that has taken 11 years to prepare, the first African air mail left Croydon, England, Feb. 28, and passed from Cairo over what is declared to be the worst flying country in the world. This new service is to land passengers in Cape Town, 7,000 miles distant, nine days after leaving London.

Shoolbred's, the oldest department store in England, which Dickens and Trakeray patronized, is to be closed. Harrod's purchased the famous store and on account of this purchase 1,000 persons will join the unemployed. The former store was founded in 1817.

The Peruvian Navy forced the resignation of Provisional President Luis M. Sanchez Cerro and a new government was set up in a few hours, headed by Ricardo Leoncio Elias, the Chief Justice, as Provisional President.

Through an enactment of a recent bill in the New York Legislature, enlarging the public forest domain, the Adirondack Park will be the largest in the Nation. The acreage of the Park will be increased to 4,604,000.

The Soviet Government has recently discharged 138,000 employes and 74,000 more are in jeopardy. The principal causes of the dismissals were described as "distortion of the government policy, bureaucratism and incompetence."

The Treasury's March securities program involving the issuance of \$1,400,000,000 in bonds and certificates at low rates of interest has been announced by Secretary Mellon.

The successful mediation of the MacDonald Government in the Franco-Italian naval issue is bringing it a chorus of approval as hearty as any it has known in its troubled two years of office.

Dr. Gabriel Terra March 1 was inaugurated as President of Uruguay for a four-year term.

Representative Henry Allen Cooper, of Wisconsin and Dean of the House, died suddenly in Washington Mar. 1. He was in his 81st year.

Sylvester B. Sadler, Associate Justice of the Pennsylvania Supreme Court, died Mar. 1 at his home in Carlisle, Pa.

Five Senate Progressive leaders, including three Republicans, Norris, Cutting and LaFollette, and two Democrats, Wheeler and Costigan, have called a conference of Progressive governors, legislators and economists to meet in Washington Mar. 11-12 to formulate a program for consideration in the next Congress.

Eleven persons were burned to death and more than a dozen injured in a theatre fire in Mexico City, Mar. 2.

The level of prices for farm products on Feb. 15 was the lowest of any period on record, having declined to 90% of the pre-war level, the Department of Agriculture has stated. The department's index dates back to 1910.



Mrs. Edwin W. Lentz, Editor
311 Market St., Bangor, Pa.

Two Spring Days in the Shenandoah Valley. Arrangements for the annual meeting of the W. M. S. of Virginia Classis were decided upon on Feb. 10, when members of the Cabinet were guests of the W. M. S., Trinity Church, Mt. Crawford, Va., Mrs. J. F. Crown, president. Luncheon was served by the hostess society at the home of Mrs. F. S. Lago. The annual meeting will be held Thursday and Friday, Mar. 26 and 27, in St. Paul's Church, Woodstock, Va., Rev. Wayne Bowers, pastor. Mrs. Calvin Staudt, of Baghdad, will speak both days. Miss Greta P. Hinkle, of Philadelphia, will present the literature and address the G. M. G. and Mission Band conferences. The Friday evening program will be in charge of the G. M. G. under the supervision of Mrs. Wayne Bowers, Classical secretary. Officers and delegates wishing entertainment over night, please notify Mrs. George W. Boyer, 312 S. Muhlenburg St., Woodstock, Va.

Not Contained in Official Reports. Much interesting information reaches us "unofficially" . . . for instance the following: Our General Temperance Secretary, Mrs. Maud B. Trescher, chairman of the Jeanette Branch, American Red Cross, has

\$5.00 For Your CHURCH, SOCIETY or SELF. Sell 100 needle books for ten cents a book and earn \$5.00. Order now. ANN E. SWOPE, 1846 Emerson Avenue, Dayton, Ohio.

been giving generously of her time in the unemployment situation of the Pittsburgh area. Mrs. Trescher, a member of the Allegheny County Unemployment Committee, appointed by Governor Pinchot, has been active in the unemployment surveys of her community.

An Address Makes a Coincidence. On Feb. 22, before a large and appreciative audience at the World Day of Prayer Service, Manchester, Md., Mrs. John L. Barnhart, of Baltimore, gave an address, "Utilizing Spiritual Energy." The service was held in the Lutheran Church, making an interesting coincidence to which Mrs. Barnhart referred at the beginning of her address. When a very small child she attended her first meeting of a Woman's Missionary Society in the old Lutheran Church which occupied the site on which the beautiful new Church is standing. At that time her father, Dr. William Rupp, was pastor of Trinity Church in which there was a flourishing congregational missionary society. Mrs. Barnhart spoke of the seed sown in those early days, bearing its fruit today in the wider missionary interests—as World Day of Prayer, etc.

Christian Fellowship Congresses. In Pittsburgh Synodical Society, the Congress for the Butler district was held in St. Paul's Church, with Dr. Arthur Rugh and Mrs. D. Sarver, of Meridan, speakers. Mr. Rugh, formerly International Secretary, now National Religious Work Secretary of the Y. M. C. A., is a deeply spiritual man and a person with wide experience. A massed women's choir of all the Churches represented, led the hymn singing with the groups from Evans City and Harmony giving special selections.

From Midwest Synodical Society we

To the Members of

Ladies' Aid Societies
Sunday School Classes

Woman's Missionary Societies
Young People's Societies

SELL EASTER CARDS

The Easy Way to Make Money!

We will send you for

\$3.00

an assortment of twenty-five 3c, twenty-five 5c, and twenty-five 10c Cards.

These you can sell for \$4.50—thus making \$1.50 for your treasury.

You will be pleased with these Cards and we can assure you that they can be sold without difficulty.

The stock is not large, so send your order, on the accompanying blank, at the earliest date, and be sure of the best assortment.

Date.....

Board of Christian Education of the Reformed Church,
1505 Race Street, Philadelphia, Pa.

Gentlemen: Please send me for the \$3.00 enclosed, your assortment of Easter Cards, as advertised in the REFORMED CHURCH MESSENGER.

Name

Address

hear of the splendid response to the well-laid plans for the Congress at Louisville, Ky. We quote: "I think it was the most successful meeting the women have ever had. There were many men in the audience. Dr. Ernest N. Evans gave a strong address. Mrs. W. T. Braun (Miss M. Cartwright, of the Milton Ave. Church), with her deep interest in the Woman's Missionary Society, gave an address. The audience agreed with Dr. Evans, when he expressed his appreciation and said he had heard nothing better on the subject. A choir of 35 voices from the Churches of the city rendered excellent musical numbers. Fortunately for the work in Midwest Synodical Society, Mrs. Bernard Maas, first vice-president, had so recently laid down the responsibilities of president that she was able to take the reins when the president, Mrs. W. A. Alspach, moved into another Synod." An intensive Follow-Up of the Congresses is already under way. Mrs. Maas is visiting the societies and making addresses on the Follow-Up. In Tennessee the Classical presidents are conducting this part of the work. In Kentucky Classis an invitation to join the Woman's Missionary Society will be given to every woman.

From Gettysburg Classis, Potomac Synod, we have the account of the Congress held at Spring Grove. The writer says: "It was inspiring!" The large audience was in responsive mood to listen to the stirring sermon, "Why I Belong to Church," delivered by Dr. John Ness, of the United Brethren Church, York, Pa. Mrs. I. A. Raubenhold, of Grace Church, York, made the address on "The Fruits of Christian Fellowship," placing particular emphasis on the "fruits" through the W. M. S. The presiding officer, Mrs. Abner S. De Chant, was assisted in the devotional meditations by Mrs. Marsby Roth, of Hanover. Mrs. Viola Brodbeck Fleagle, of Hanover, was the guest soloist.

From among the large number of Congresses held Mar. 1 in Eastern Synod, three were in East Pennsylvania Classis—Easton, Catasauqua and Bangor. We have details from the Easton and Bangor Congresses, where the presiding officers were Mrs. L. V. Hetrick and Mrs. Edwin W. Lentz. The Easton Congress was held in St. Mark's Church. Dr. C. A. Hauser, of Philadelphia, and Miss Minnie Schultz, of Lansdale, gave addresses; each speaker, instructive and impressive in the presentation of the Congress theme. Two musical selections, "Send Out Thy Light" by Gounod, and "The Lost Chord" by Sullivan, were sung by a chorus composed of members from choirs of participating Churches, 54 voices in all. They were led by James Beam, with Miss Esther Fulper at the organ.

For the Congress in Bangor, the speakers were Rev. F. H. Blatt, pastor of Zion's Church, Stroudsburg, and Mrs. William Bollman, of Bethlehem. The congregation, composed of groups from Pen Argyl, Plainfield, Stone Church, Tannersville, Stroudsburg, Flicksville and Bangor, was deeply impressed by the messages. Directed by Mrs. O. K. Dannis, of Bangor, a choir composed of members of participating Churches sang "He Leads Me On" and "Grant Us Thy Peace," three-part arrangements for women's voices. The soloists were from Zion's, Stroudsburg, choir.

Letters to the Editor

(A Layman in Fourth Church, Harrisburg, Pa., Writes from the Heart on a Timely Theme)

Dear Editor:

In these days the tremendous pressure brought by certain interests who are stirring behind the scenes and providing the

money whereby their hirelings are carrying on this campaign to upset the 18th Amendment is so distasteful to me that it is arousing in me the urge to do something to offset their propaganda. I belong to that group of workmen who are classed generally as "hard," a railroad worker, a railroad locomotive engineer, who belongs to the Brotherhood of Locomotive Engineers, and I may mention that one of their main mottoes is sobriety.

I might start out in my argument against these vultures that would destroy the 18th Amendment, by saying that I was one of those that thought a man had "a right to do about that as he pleased" and that it was his personal right to either let it alone or use it as he thought best. But, mind you, this was before Prohibition times. I might state here that I was never what you might call a drinking man, but certainly was not a teetotaler. However, I was brought to my senses one night as abruptly as the emergency brakes bring a train to a stop. "Ten Nights in a Barroom"—in reality not by myself, but Oh, so close to it that there and then I made up my mind that I would at least support the Protestant Church in their drive for a saloonless nation by abstaining from liquor myself.

I said a tremendous pressure is being brought by those interests that are sitting behind the scenes and I believe that is true. A very few of them come out into the open, because they know they are trafficking in men's bodies and souls in order that they could be made slaves so much the easier. They know that the common ordinary man is so much more independent now than he was before Prohibition; they know that indirectly the poor man would have to carry the bulk of taxation if the Prohibition law were not here. Oh, what I might write on this subject if I had the time and you had the space. Before Prohibition, railroad men were rightly called "hard," because they were hard and most of them hard drinkers. But conditions are different now, thanks to the Protestant Church and the transportation brotherhoods, who worked so effectively against this monster which they knew was eating away the very vitals of man's character. It was indeed a very common thing to see at least one member of the crew intoxicated, but since Prohibition it is indeed a very rare thing to see an intoxicated man on the railroad, notwithstanding that even some railroad presidents advocate the abolition of the Prohibition law who make you sign a contract that you will not touch intoxicating liquors. And should you even be found loitering in and about where it is sold, it would be sufficient cause for your dismissal from the service. How inconsistent! How can a man who is at the head of a large industrial concern say, "Away with the 18th Amendment," and in the next breath say to the employees under his orders, "You dare not benefit if you do away with this sobriety law"?

Some people say there is more drinking and more "drunks" are to be seen now than before Prohibition and that young folks think it smart to drink hard liquor, but I'll say to those that their minds are so warped with their selfish interests that their eyes and their hearts are closed to real facts. Of course, such an argument, untrue as it is, may bear real fruit to deceive a rising generation that did not see conditions before the 18th Amendment. So right here I want to suggest an idea, not new, but which is not practiced generally as it should be. Let the leaders of the Church preach temperance in the Churches and Sunday Schools the same as they did before Prohibition, and organize the younger generation in the same way as they did before Prohibition, and the results will be the same.

In closing I want to say, I hope and pray that the Church of Jesus Christ puts on its



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armor and fights hard to keep this, one of humanity's greatest laws, on the statute books. We cannot afford to sleep at the switch.

Yours for sobriety,

Jos. I. Boger.

A LETTER FROM DR. KREBS

CONSTRUCTIVE OPTIMISM

Dear Mr. Editor:

Permit a brief reply to the article in the Johnstown paper, adversely commenting on an address I gave to the Rotary Club of that city under the above title, and which you quoted in the "Messenger" of Feb. 19, and very correctly surmised that "We do not claim, of course, that Dr. Krebs is correctly quoted or infallibly interpreted by this somewhat caustic commentator."

The pessimism and denunciations of the O. T. prophets, which the Johnstown writers seem to admire so deeply, did not accomplish much good. Their righteous fulminations did not save their country from destruction. This Johnstown commentator must not have much confidence in Christianity if he feels an optimistic faith in it is weaker or less saving than a fierce denunciation of the evils current today.

Everybody knows that decrying evils but advertises them; it brings them to the attention of many who would otherwise not notice or think of them so much; it spreads what the decrying hopes to suppress.

The Johnstown article, however, is highly undisturbing, and simply because any person with half a neuron in his cerebrum would know that no F. and M. man could or would go all over this country preaching sentimental optimism at a time like this, a time of economic depression and moral subsidence. As it is there are too many "calamity howlers" and "knockers" who go about screaming like the fanatic who went around the walls of Jerusalem crying, "Woe, woe, woe," but never saying a word about how to save the city from that impending calamity.

Not sentimental optimism but constructive optimism is unafraid to look at current evils, but does not stop there; it points a way out, and inspires hope for the triumph of the good.

Jesus denounced the hypocrisy of the scribes and Pharisees, "an evil generation," "a generation of vipers," and predicted the destruction of Jerusalem, the end of the world and judgment to come; but in or after those tremendous attacks He set forth the triumph of the good. In the main, and at all other times He preached the power of the good, the beautiful and the true, although evils were rampant around Him. His first and last recorded statements are optimistic. And gloriously ringing through His entire life and philosophy are the notes of "Be of good cheer," "fear not," "let not your heart be troubled," "I will not leave you comfortless," "peace I leave with you," and many more encouraging sentiments amidst the evils and dangers current at the time. The whole constructive import of His gospel is joy, hope, faith, overcoming—in a word, optimistic—constructively optimistic. By thinking and

speaking of the good we advertise it and spread it and strengthen men's hearts; by thinking of the evil and speaking of it we scare and weaken men's hearts unless, as Jesus always did, we are just as earnest to show that the good is really stronger than the evil and will overcome it in the final count.

Things may go wrong, but we will find a way out. To state the first clause and stop

there, is pessimism; but to go on and add the second statement is optimism, and especially so when based on facts now appearing and others just in the offing. This is the type of optimism I most sincerely believe in, and am trying to do my bit to spread abroad throughout the country at this particular time.

Faternally,

S. L. Krebs.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fifth Sunday in Lent

March 22, 1931

The Use and Abuse of God's Gifts

Temperance Lesson
Luke 12:16-21, 41-48

Golden Text: Be not drunk with wine, wherein is excess; but be filled with the Spirit. Ephesians 5:18.

Lesson Outline: 1. Folly. 2. Wisdom. 3. Our Present Duty.

This is our quarterly Temperance Lesson. Two passages from the Gospel of Luke have been selected to guide us in our study of a human problem that seems to become ever more pressing and serious. The first is the familiar parable of the rich man whom Jesus called a fool (12:16-21). The second contains impressive exhortations to watchfulness and faithfulness in the stewardship of life with all its possessions (12:41-48). The parable presents the graphic picture of a man who abused the gifts of God, and the solemn warnings and exhortations of the Master point to the proper use of the divine gifts. Thus the folly and the wisdom of men, as the responsible stewards of a bountiful God, are clearly set before us in our Biblical passages. Teachers and pupils are challenged to search the Mind of the Master concerning "The Use and Abuse of God's Gifts," with particular reference to the temperance problem.

Besides commenting briefly on these teachings of Jesus, I desire, further, to direct the attention of the readers of these notes to an important piece of work by our Board of Christian Education that bears directly on the Prohibition issue.

I. **Folly**, vs. 16-21. All things come from God. He is the giver of every good and perfect gift. "The earth is the Lord's, and the fullness thereof." That faith of the psalmist all Christians share. And men are the children of God, and, therefore, the heirs of all His blessings and bounties. When Paul says, "All things are yours," he merely repeats what God had proclaimed from the very dawn of creation (Genesis 1:28-31). That, in barest outline, is the Christian view of the world. It magnifies the bountiful goodness of God. It ascribes every gift to His grace. It confesses that man is neither the creator nor the owner of these manifold riches, but their steward, responsible to the Giver for their proper use. And it declares, further, that their proper use is as means to a higher end. That higher end Jesus has revealed to us in His gospel. Men are called to become the sons of God, His obedient children and brothers of one another. Thus His true glory will become manifest in the establishment of His Kingdom of love. And that high and holy end of creation determines the use of every gift of God, even as it measures their abuse.

In the light of such fundamental Christian principles it is not hard to recognize the folly of the man whom Christ portray-

ed in His parable. He was a very rich man; so rich that his riches embarrassed him. But in his attitude and in his action he spurned every principle that should guide and control a man who knows himself as a steward of the gifts of God, as a beneficiary of His Father's bountiful love. In the use of God's gifts he forgot God, his fellowmen, and his final responsibility.

Read his pathetic and boastful soliloquy, and you will look in vain for a mention of God. This man was a farmer. All his wealth came out of the soil, and from living seed. It was God who had created these sources of his riches, and whose sun had ripened his abundant harvests. But all this he forgot. In thinking and speaking of his wealth he uses only the personal and the possessive pronouns "I" and "my." He was the maker of his fortune, and its sole master. He forgot God. That was his initial mistake, and his greatest folly, which, inevitably, led to others.

And, as we follow the story told by Christ, we find that this man also forgot his neighbors and fellowmen. What should he do with his surplus wealth? His ample barns were bursting with "fruits and goods," but they were too small for his harvests. There were widows and orphans, the poor and needy, but they never entered into his calculations. He never even thought of them. He said, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods." Bigger and better barns—that was his solution of the problem. As he had forgotten God in his calculations so, now, he forgot his fellowmen. Neither the goodness of his Father in heaven nor the good of his brothers on earth guided and controlled him in the use of the things which he possessed. And the one mistake quite naturally entailed the other. When men forget God they will not long remember their brothers. Our human brotherhood, and the motive of brotherliness in our social relationships, finally rests upon our recognition of God's fatherhood. That alone gives dynamic and direction to brotherly aims and attitudes in the use of God's gifts, whatever their nature.

Lastly, this rich man also forgot his responsibility, both to himself and to his God. He forgot that he was a living soul, made in the divine image. Note how he addresses that immortal spirit within him, as though its divine hunger and thirst could be satisfied with meat and drink and merriment. He starved and stunted his soul. Instead of becoming a true man after the image of Christ Jesus, as was his heavenly calling and privilege, he sank to the level of a mere animal. And so that starved and stained soul passed on to stand before God. "Thou hast much goods laid up for many years," the man assured his soul, reckoning, again, without God. But God said unto him, "This night thy soul shall be required of thee."

Surely, Jesus called this man by his right name. Such a life is utter folly.

II. **Wisdom**, vs. 31-48. What, then, is true wisdom in life, and in the use of

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God's gifts? The rest of our Biblical lesson does not answer that question in detail with specific rules of conduct. These sayings of Jesus proclaim certain principles that must ever guide and rule the conduct of those who would follow Him. As stewards of God, they must be faithful and wise. Much is given unto them, and much will be required of them in the final reckoning.

As seen against the foil of "the fool" portrayed by Jesus, the true wisdom of life consists in remembering always the things which he forgot—God, our brothermen, and our common destiny and responsibility. These are the decisive factors that must guide us in the use of God's gifts, whatever their nature or name. The man who claims that he can do with them what he pleases makes his life a copy of the original which Jesus labeled, "Thou Fool." No less foolish is the man who claims that he is solely responsible to God for the use he makes of his life. That sounds pious enough, but it is specious. And it may easily cover and cloak conduct that is far from Christian. Let us, indeed, seek to do God's holy will. But let us remember that the only sphere where we can do it is in our daily human relationships. No man loves God aright whose life manifests a lack of love for his brethren.

The bearing of these factors on the problem of temperance and prohibition is obvious. They lift it far above the plane of law into the sphere of Christian love, which constrains us to forego the use of many things, not, primarily, because the law forbids them, but because love surrenders them.

III. **Our Present Duty.** For a full de-

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cade, now, Prohibition has been a part of our Constitution, and federal and state agencies have sought to enforce it according to the terms of the Volstead Act. But the Church dare not rest content with these legislative measures to curb and crush the liquor traffic. They will remain more or less ineffective until moral and spiritual restraints are added to these legal compulsions. Instead of relaxing our educational policy with respect to temperance and prohibition, we ought rather to invigorate it. That is our present duty—to educate the conscience of our people, especially our youth, that they may rally to the support of a cause which, in spite of Amendment and Enforcement Act, is still faring badly in our land.

As a means to this end, and following the instructions given by the last General Synod, our Board of Christian Education has prepared an Outline Study Course on Temperance which is now ready for distribution, and is about to be sent to the ministers of our Church. Credit for this excellent piece of educational literature belongs, mainly, to Dr. C. A. Hauser, who was assisted by a committee of the Board.

This Outline Study Course consists of five discussions of various aspects of the temperance problem. Each of them is suggestive, rather than conclusive. Instead of presenting dogmatic answers, it seeks to find such answers by presenting facts and by provoking their discussion in the light of the principles of the gospel. The aim of the course is to enable and encourage groups of people throughout our Church to express their moral and religious convictions on temperance and prohibition in the form of individual and group codes.

It is obvious that the success of this project depends wholly upon the widest co-operation of our ministers and the officers of our Sunday Schools and Young People's organizations. It is a challenge to our people to face a grave problem sincerely, without passion or prejudice. To gather the facts, and to consider them in the light of our Christian faith. To form a conviction, and to express it in all our personal and social relationships.

It is the earnest hope and desire of the Board of Christian Education that a large number of groups in every section of the Church may participate in this educational enterprise. As a special incentive, the "Rufus W. and Katherine McCauley Miller Memorial Fund" for 1931 will be devoted to the furtherance of this project. Prizes of \$50 and \$25 will be awarded to the groups offering the best temperance codes, as a result of their utilization of the Outline Study Course on Temperance.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Mar. 22: Important Ideas in John 3:16

The passage of Scripture selected as our topic for today is sometimes called the greatest verse in the Bible. Martin Luther spoke of it as the Bible within the Bible. It seems to sum up the entire meaning of the Bible. It contains the core of revelation and of redemption. Notice the great words which are found in it: God, the world, His only begotten Son, whosoever, everlasting life. Notice also the verbs: loved, gave, believeth, perish, have. Notice further the modifying words: so, that. Every word in this verse is packed full of meaning. There is no unnecessary word, no empty phrase. Moreover, they are for the most very plain and simple words—words which we constantly use in our religious vocabulary. Therefore, any child can understand them, but they express some of the deepest truths of our religion so that theologians through the centuries have tried to fathom their meaning and have not yet fully exhausted the same. It has been said that if the whole Bible were lost and these words alone were left they would be sufficient for our salvation. These words have found their way into the

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human heart and have brought peace and hope to men everywhere. They have been spoken to those in sin and have brought assurance of forgiveness. They have been repeated at the bedside of the sick and dying and have brought comfort to their souls. They have been sung by thousands who have thereby expressed their faith, their joy and gladness of heart. No other literature in all the world can produce words of such rhythm, such music, such meaning, such height, such depth, such length and breadth as this little verse of Scripture offers to us. It is a verse of great dimensions. Its height reaches up to God. Its depth goes down to utter destruction. Its breadth is world-wide, and

its length is unto the everlasting. It touches on almost all the great facts of our redemption. A few of its outstanding features may be noticed.

1. **The love of God.** "God so loved the world." That sentence is packed full of meaning. The New Testament has a great deal to say about love. But it is nearly always about the love of God. Only in comparatively few places do we read of our love for God. It is always God that takes the initiative. It is His love for us and not our love for Him which is the ground of our salvation. This love of God, therefore, reveals His very nature. It declares to us that God is not a harsh, angry, revengeful God. He does not hate the sinner, but loves him with an unspeakable love. His love, moreover, is unlimited. He has no favorites, no pet peoples, no chosen nations. He loves the world, all nations, all races, all classes. His love is not conditioned by time, or clime or color. Not by mountain or sea is His love bounded. It is as wide as the world, and as lasting as eternity itself. The little word **so** expresses the measure of His love for the world. What a wealth of meaning this little word contains!

2. **The gift of God.** "God so loved the world that He gave His only begotten Son." The love of God expressed itself in the gift of God. He so loved that He gave. God's love for the world was not a mere sentiment, not an ecstatic emotion, but an attitude and act expressed in His gift. And it was no ordinary gift that God gave to the world. It was "His only begotten Son." It was Himself. "Thanks be to God for His unspeakable gift." God is giving many gifts to His people. He giveth them all things richly to enjoy, but Jesus is the Gift of gifts. This was the best God had. This was all He had. "At last He sent His Son." If we can comprehend Christ, if we can measure the fullness, the riches of His life, if we can understand all that He was and did for us, then we may in some degree fathom the love of God manifested in the gift of His only begotten Son.

3. **The value of faith.** "That whosoever believeth in Him should not perish, but have everlasting life." Salvation comes from God, it is offered by God's great heart of love in His Son Jesus Christ, but it must be appropriated by faith on the part of man. Faith is trust, confidence, commitment to God. We can have all that God offers to us if we only believe. This is our part in the great mystery of redemption. It is about all that we can do but unless we believe we cannot receive what God is ever ready to bestow upon us. Notice that we must believe in **Him**, that is in Christ, not in a dogma or creed about Christ, but in Christ Himself. There are folks who believe many things about Christ, who do not believe in Him. Notice also the sweep, the inclusiveness, the universality of this offer of salvation. "Whosoever." What a great word that is! "When the Lord said, 'whosoever,' He included me, too!" All people that on earth do dwell may share in this gift of God if they only believe.

The result of such faith is expressed both negatively and positively. First, negatively—"shall not perish." That word **perish** is a frightful word. It includes more than the word **lost**. When a thing is lost, according to the New Testament, there is always included the possibility of recovery. The lost may be found again. But the word **perish** expresses a state from which there is no recovery. It means irretrievable ruin and destruction. Faith saves from utter loss.

Second, positively—"but have everlasting life." Here we have the great word **life**. It was the word which was forever upon the lips of Jesus. He called Himself "the life," "the light of life," "the bread of life." He came that they might have life and have it more abundantly. And so the gift of God in His Son to all that

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believe is life. It is "everlasting life." This expresses at once the quality and the duration or quantity of life. It is the life of God, the life of Christ which God bestows on those who believe. This is a deathless life. It cannot end. "Time works no wrinkles on its brow." It is an ageless life, a life through all eternity.

Let us, therefore, treasure this gem of precious truth which is offered us in this golden verse of the Bible. Let us meditate deeply upon the facts which it discloses unto us, and let us cherish it as the fullest revelation which has come to us from God through His Son in whom we believe and through whom and unto whom we live.

lap, both residing in York, and Mrs. Edith Flavell, residing in Atlantic City; also by two grandchildren and one sister, Mrs. Richard Kaucher, of Reading. She was a faithful member of Grace Church and active in its Woman's Society. She was highly respected in her community and a host of friends mourn her passing.

Funeral services were held at her home on the morning of Monday, Feb. 9, in charge of her pastor, the Rev. Irvin A. Raubenhold, who was assisted by the Rev. Dr. O. P. Schellhamer, a close friend of the family. Interment was made in Reading. **R.**

ANNIE ELIZABETH BRENNER

Mrs. Annie Elizabeth Brenner, wife of Elder Samuel S. Brenner, Mechanicsburg, Pa., died unexpectedly in her home Feb. 5. For some time she had not been very well owing to a heart condition; but no one of her friends and neighbors thought of her condition being serious, her husband least of all. She was in her usual health when she was taken with what appeared an acute attack, and although medical aid was promptly given her it was of no avail. The shock of the accidental death of her son-in-law, Rev. Dr. Samuel Henry Stein, which occurred several weeks before, doubtless had much to do with bringing on this fatal attack. So sudden and unlooked for came the end that her daughter, Mrs. Samuel H. Stein, could not be notified in time to be at her bedside when the end came.

Mrs. Brenner was a life long member of the St. Paul's Church. She remembered well the laying of the cornerstone of the Church, and was present at that service. In her early teens she was confirmed, and from that time on to her death she was a faithful member, rarely if ever missing a Holy Communion service unless providentially prevented. She was a gracious hostess and took a keen delight in entertaining delegate pastors and elders in her home at times when Synod and Classis held annual sessions in Mechanicsburg. She is survived by her husband and daughter, and two grandchildren, Samuel Brenner and Marian Rauch Stein. She was laid to rest in the mausoleum at Carlisle until the mausoleum in the Mechanicsburg Cemetery is completed. The service was conducted by her pastor, Dr. Charles W. Levan, assisted by Dr. J. Rauch Stein.

C. W. L.

MRS. LOUISA P. THOMAS

Mrs. Louisa P. Thomas, widow of Rev. Dr. John D. Thomas, died at the Frederick City Hospital, Frederick, Md., on Feb. 17, in her 73rd year. Mrs. Thomas was the daughter of the late Charles and Philipena Rice Leiner, of Tiffin, O. She is survived by three brothers, Albert D. Leiner, Alamasa, Col.; Henry Leiner, Tiffin, O., and Charles Leiner, Vancouver, Wash. Her husband died Mar. 3, 1930. The funeral service was conducted at her home in Frederick on Feb. 19 by her pastor, Dr. Henri L. G. Kieffer, assisted by Rev. Edward A. G. Hermann. On the same day her body, accompanied by that of her husband, removed from Mt. Olivet Cemetery, Frederick, was taken to Tiffin, O., for interment. Mrs. Thomas was a devoted member of the Evangelical Church of Frederick, and active in the work of the Sunday School and the Missionary Society. One of the last things she did, just a few

PHOEBE HOME, ALLENTOWN, PA.

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During the past week some work preliminary to building operations was done on the Home grounds. About ten years ago some evergreen trees were planted. Through the purchase of additional ground and the enlarged plans for the expansion of the Home some of the trees have to be moved. It happens that some stood where the new building will be placed, others stand where a driveway is to be built, and some of the rest could have better locations.

The trees have thrived and some have attained a height of ten feet. At a radius of about two feet from the trunks of the trees trenches are being dug, leaving a ball of solid earth about the roots. When this is well frozen a drag is put under it and the entire mass is being dragged to the new locations for the trees. Thus we are able at very small cost to relocate the trees which are the source of much enjoyment to our family.

OBITUARY

MRS. PAUL I. DEPPEN

Mrs. Annie Deppen, wife of the Rev. Paul I. Deppen, died at her late residence in York, Pa., on Feb. 5, at the age of 58 years, 10 months and 26 days. Mrs. Deppen was born on March 9, 1872, near Stouchsburg, in Berks Co., the daughter of W. Z. and Maria (Moyer) Deck. She was baptized in infancy by the Rev. F. P. Mayser, minister at the Lutheran Church west of Stouchsburg. Later she was confirmed in the same Church where her parents had also been baptized, confirmed and married by Rev. Mr. Mayser. She served as organist for her home Church until her parents moved to Reading. She was graduated from the Reading School, a business school conducted by her brother, Elmer Deck. Later she became an instructor in this school and also served as organist of St. Luke's Lutheran Church in Reading.

She was married on Sept. 2, 1897, to Paul I. Deppen, and moved to Tiffin, Ohio, where her husband was a student at Heidelberg Seminary. After Mr. Deppen's graduation, the following year they moved to Mulberry, Ind., to take up their first charge. Ever since 1912 she was a resident of York, where her husband has been conducting the Deppen Pretzel Bakery. Four children were born to this union, an infant son having preceded her in death. She is survived by her husband, three children, all married, Stanley, Mrs. Edith Dun-

